CONSTITUTION

OF THE

Associate Reformed Presbyterian Synod of the South

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PREFACE.

The movement for revision of the Constitution of the Associate Reformed Presbyterian Church sprang out of the agitation of the question of instrumental music. At the meeting of Synod in Prosperity, S. C., October 26, 1889, the following committee was appointed "to consider the advisability of revising the Book of Government, Discipline and Worship of the Associate Reformed Presbyterian Church:" Revs. E. E. Boyce, D. D., W. W. Orr, C. E. Todd, W. L. Pressly, D. D., H. T. Sloan, D. D., W. M. Grier, D. D., J. H. Strong, S. A. Agnew, W. H. Millen, T. P. Pressly, and Elders Joseph Wylie and William Hood. It is difficult to trace the work of this committee through the Minutes. Suffice it to say, that after many changes in the personnel of the committee, and after being overtured to the Presbyteries several times, the Book of Worship was finally adopted by Synod at Charlotte, N. C., November 12, 1899, and the Books of Government and Discipline at Winnsboro, S. C., by the Centennial Synod, November 9, 1903.

After various hindrances and unavoidable delays, the volume is at last issued, with the earnest hope that it will guide the Church through many years of great usefulness and power, promoting the peace of Zion and the glory of God.

JAMES BOYCE,
E. B. KENNEDY,
A. S. ROGERS,
R. C. BROWNLEE,
A. S. KENNEDY,
} Committee of Publication.

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F. I. S. Women Dept

BOOK OF GOVERNMENT.

CHAPTER I.

OF THE CHURCH.

SECTION I.

ITS KING AND HEAD.

1. The only King and Head of the Church and the source of all authority is the Lord Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose government and peace there shall be no end, who sits upon the throne of David and upon his kingdom to order it and to establish it with justice and judgment from henceforth even forever.

2. To Him all power in heaven and in earth was given by the Father, who raised Him from the dead and set Him at His own right hand, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come, and put all things under His feet and gave Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.

3. He, being ascended far above all heavens that He might fill all things, received gifts for His Church, and ordained therein His own system of Government, Discipline and Worship, all of which is either expressly set down in Scripture or by good and necessary consequence may be deduced therefrom.

SECTION II.

ITS UNITY AND AUTHORITY.

1. There is one Church visible set forth in the Scriptures. This Church under all dispensations, before the law, under the law, and now under the Gospel, is one and the same, and consists of those who profess the true religion of the Lord Jesus Christ, together with their children.

2. The visible unity of the Church, though obscured, is not destroyed by its division into different denominations of professing Christians; and all of those which maintain the word and ordinances of the Lord Jesus Christ in their fundamental integrity are to be recognized as branches of this one visible Church.

3. The ministry, laws and ordinances of the Church under the Gospel dispensation were appointed either directly by Christ Himself, or by His Apostles after His ascension and the gift of the Holy Spirit.

SECTION III.

FORM OF GOVERNMENT.

1. The form of government given by Christ in His Word is presbyterian, or government by elders.

2. It is agreeable to the Word of God, and is necessary for the administration of government and for the unity of the Church, that there be several kinds of Church courts, and that these be in a just subordination of the lower to the higher.

3. These several courts, from the lowest to the highest, are all presbyterial in form and alike in all essential respects.

SECTION IV.

OFFICERS OF THE CHURCH.

1. The ordinary and perpetual officers appointed by Christ for the edification of His Church are Teaching Elders or Ministers, Ruling Elders, and Deacons.

2. Of the other officers mentioned in the New Testament some, as Apostles and Prophets, were extraordinary and have ceased; others, as Pastors, Teachers, Evangelists, Bishops, are embraced under the general term of Ministers of the Gospel.

CHAPTER II.

MINISTERS OF THE GOSPEL.

SECTION I.

CALL AND QUALIFICATIONS FOR THE MINISTRY.

1. It belongs to the Lord Jesus Christ, the King and Head of the Church, to call and qualify men for the work of the ministry, and only those who give evidence of being called and qualified by Him may be set apart by the Church to this high office.

2. It must from necessity rest largely with the individual himself to determine whether or not he has been called to the Gospel ministry. Yet, as Christ fits His servants for the work He would have them to do, those who would enter the ministry must not only be persuaded in their own minds of having been called by Him, but must also give evidence of possessing the necessary qualifications for the work.

3. These qualifications consist, in general, of such natural and spiritual gifts as fit them for being teachers and leaders in spiritual things, and of such character and reputation as will bring no reproach to their high office.

SECTION II.

THE MINISTER AS PASTOR.

1. In the broad sense of the word, every minister is called to be a pastor. The charge of Christ, "Feed my sheep," rests on every one who is called to the Gospel ministry. In its limited and ordinary sense a pastor is a minister who has been installed over one or more congregations.

2. The public duties belonging to this office are, to pray for and with his flock, as the mouth of the people unto God; to read the Scriptures publicly; to feed the flock by preaching the Word, according to which he is to teach, reprove, exhort and comfort; to administer the Sacraments; to bless the people from God; to act with the elders chosen by the congregation in all matters pertaining to the government, discipline and worship of the Church.

3. The private duties belonging to this office are: to visit his people from house to house, not merely in a social way, but as their pastor, that he may talk with and instruct them in spiritual things and pray for and with them in their homes; to visit, especially, the sick and afflicted, that he may comfort and pray with them in their trials; to admonish and exhort those who may be guilty of conduct unbecoming their profession, or

who may be indifferent to their religious duties; and in general to take the spiritual oversight of his flock.

SECTION III.

THE MINISTER AS TEACHER.

1. As some ministers are especially qualified by their gifts to be teachers, so may they be lawfully and properly called to this work in seminaries, colleges and other schools.

2. This work, so far from being beneath the dignity of the ministry, often affords the highest opportunities for effective work in the kingdom of God.

3. It is the duty of ministers called to this work not only to be faithful to their special work of teaching, but, so far as may be practicable, to take pastoral oversight of those under their charge, to be diligent in sowing the seed of the kingdom, and to watch for their souls, as those who must give account.

SECTION IV.

THE MINISTER AS EVANGELIST.

1. As there are some especially fitted by their gifts to be evangelists, so may they lawfully and properly be called by the Church, either for a time or permanently, to this work.

2. Evangelists are to be ministers, regularly ordained, and members in good standing of some Presbytery.

3. It is the work of the evangelist to preach the Word, administer the Sacraments, and to do mission work in general in frontier settlements and destitute places.

4. Evangelists may properly be invited by pastors to hold special meetings in their congregations, but in all such cases the work of the evangelist is under the supervision and direction of the pastor in whose charge he is laboring.

SECTION V.

THE MINISTER AS MISSIONARY.

1. As the command of the Lord Jesus Christ is to go into all the world and preach the Gospel to every creature, so it is the duty of the Church to ordain and send forth missionaries in obedience to this command.

2. Upon the missionary, from the nature of his work, often devolve all the duties of pastor, teacher and evangelist.

3. In fields where there is no organized Presbytery the missionary, under authority from the Synod, may exercise presbyterial authority in organizing churches, receiving and directing the studies of students of theology, and in licensing, ordaining and installing ministers.

SECTION VI.

THE MINISTER IN OTHER POSITIONS.

1. The varied work of the Church often makes it both needful and proper for ministers to engage in other kinds of work than those specified above, such as taking charge of Church funds, directing the missionary and educational work of the Church, laboring through the public press, etc.

2. In all such positions, whether his time be devoted in whole or in part to such work, it is required of the min-

ister that he be faithful to the specific duties of his position, and that he use his position and opportunities for extending the kingdom of our Lord and Savior.

SECTION VII.

EQUALITY OF THE MINISTRY.

The Scriptures acknowledge no degrees of rank or dignity among ministers of the Word, but has established them in equality of office and authority. The names of Pastor, Teacher, Bishop and Presbyter are used simply to set forth the different duties and responsibilities of one and the same office. The distinction of superior and inferior clergy, under whatever form or pretext adopted, is without Scripture warrant.

CHAPTER III.

RULING ELDERS AND DEACONS.

SECTION I.

RULING ELDERS.

1. As in the Church under the law there were elders of the people for the purpose of government, so in the Christian Church under the Apostles there were elders who ruled, besides those who labored in word and doctrine.

2. To this office should be chosen men sound in the faith, of godly life, and whose natural gifts of wisdom and discretion fit them for ruling.

3. This office pertains especially to the government of the Church, and in all such matters, whether they come under the jurisdiction of the Session or of the higher courts of the Church, ruling elders occupy a position of equality with ministers of the Word.

4. It belongs not to this office to preach the Word or to administer the Sacraments, but in all other things pertaining to the work and edification of the Church it devolves upon the ruling elders, from the nature of their office, to be examples to the people in faithfulness and zeal.

5. To them also, with the pastor, belongs the pastoral oversight of the people. They are required by their office to visit the people, especially the sick, and to pray with them, to comfort the sorrowing, encourage the weak, admonish the wayward, exhort the careless, and, in a word, to take heed to the flock over which the Holy Spirit has made them overseers.

SECTION II.

DEACONS.

1. The authority for this office is found in the example and teachings of the Apostles.

2. The purpose for which this office was instituted was to relieve the ministers of the work of other cares that they might devote themselves to the ministry of the Word and to prayer.

3. It belongs to this office, therefore, to care for the poor and to manage the temporal affairs of the Church, such as collecting and distributing the various Church

funds, seeing to the care of the church building, and other Church property, and in general whatever pertains to the business affairs of the Church.

4. To this office should be chosen men of godly life and of good report, and who are fitted by sound judgment, prudence and zeal for the duties devolving upon them.

5. The office of deacon, so far from being an unimportant one, has much to do with the growth and spiritual welfare of the Church, and those who use it well purchase to themselves a good degree and great boldness in the faith.

CHAPTER IV.

PARTICULAR CONGREGATIONS.

SECTION I.

DEFINITION AND PURPOSE.

1. A congregation is a company of Christians associated together for religious worship and the work of the Gospel, with some chosen and ordained to bear office.

2. The purpose of particular congregations is to place, as far as possible, the ordinances of religious worship within the reach of all, and to enlist them in the active work of the Gospel.

3. It is, therefore, lawful and expedient to organize new congregations whenever, on account of a number of Christians of the same faith and order, or their distance from places of worship, or for other reasons, new

organizations would add to the efficiency of the work of the Church.

SECTION II.

ORGANIZATION OF CONGREGATIONS.

1. The organization of congregations is an act of presbyterial authority.

2. A congregation may be organized by one minister with authority from Presbytery, but wherever it is practical the Presbytery should appoint at least two other members, elders or ministers, to act with him in effecting the organization.

3. When it is desired to organize a new congregation, those desiring it should make application to the Presbytery within whose bounds they reside, submitting a full statement of all the facts, such as number of persons desiring it, their ability and willingness to support the ordinances of the Gospel, the religious condition of the community, etc., showing the necessity or propriety of such organization. They should also give previous notice of their application to the session of any congregation that may be effected by the new organization. If this is not done, the Presbytery shall give such notice before granting the application.

4. The Presbytery may, if in its judgment the condition of things make it necessary or proper, order a new organization without any formal application being made.

5. When Presbytery has granted or ordered a new organization, those appointed to effect it shall, after consulting with those desiring it, appoint a day for that purpose.

6. At the time agreed upon, after public worship, the minister or commission appointed by the Presbytery shall form a roll of the new organization. This is to be done by regularly receiving into the Church, either on certificate or on profession of faith, those desiring to become members, and then entering their names on the roll.

7. An election shall then be held in the regular way for officers of the congregation. After the election the presiding minister shall announce to the congregation the names of the persons elected; and after privately conferring with them as to their qualifications and willingness to serve, shall appoint a day for their ordination, which shall be conducted as in other congregations.

8. If it be found impracticable, for the want of persons suitably qualified or for other reasons, to fill these offices at the time, the fact shall be reported to Presbytery, and the Presbytery shall appoint officers from other congregations to act until officers can be chosen by the congregation.

9. The presiding minister shall make a full report to Presbytery, giving especially the name and date of the new organization, the number of members, and names of officers elected, which facts shall be entered on the records of the Presbytery.

SECTION III.

OFFICERS OF A CONGREGATION.

1. In every congregation there should be a pastor and a sufficient number of elders and deacons.

2. The pastor, though most necessary to the edification of the Church, is not necessary to a formal organization, and is not usually chosen at the time the organization is effected.

3. Officers not disqualified by misdemeanors ought ordinarily to retain their office as long as they remain in connection with the congregation.

SECTION IV.

DISSOLVING AND UNITING CONGREGATIONS.

1. When a congregation becomes so reduced in members and strength as to be unable to maintain the ordinances of religious worship, or when for other reasons the interests of the members in particular and of the Church in general would in the judgment of the Presbytery be best subserved by dissolving the congregation, the Presbytery shall formally declare it dissolved, and shall direct the stated clerk of the Presbytery to issue certificates to the remaining members.

2. When two or more congregations desire to unite in one organization they shall make application to the Presbytery, and the Presbytery, on being satisfied that it would be for the best interests of the Church, shall formally declare them united.

3. Officers in the congregations thus united shall hold their respective offices in the united congregation without a new election.

CHAPTER V.

ELECTION OF CHURCH OFFICERS.

SECTION I.

ELECTION AND CALL OF PASTOR.

1. No person may be chosen pastor of a congregation who has not been regularly licensed to preach the Gospel.

2. The choice of a pastor of a particular congregation belongs to the communing members thereof, who, whenever such a choice is necessary, shall be convened by the elders for that purpose.

3. The members thus convened, having ascertained the desire and readiness of the congregation to call a pastor, shall petition the Presbytery with which the congregation is connected for the moderation of a call. (Appendix No. 1, 3.)

4. The Presbytery shall then appoint some one to preach on a week day as soon as convenient in the petitioning congregation and to preside in the preparation of a call.

5. If the moderation of a call be desired before the meeting of Presbytery, the petition shall be sent to the moderator, or, in case of his inability or removal from the Presbytery, to the stated clerk, who shall make the necessary appointment.

6. If it appears at the time appointed that a large proportion of the membership are absent from sufficient cause, the presiding minister shall defer the preparation of the call until such time as the congregation may be able to attend.

7. After public worship, a blank form of a call (Appendix No. 1, 5) for a pastor having been drafted, the presiding minister shall read it to the congregation and call for nominations to fill the blank.

8. If only one nomination be made, he shall announce the name to the congregation and require such members as favor the nomination to stand, and then such as are opposed. If more than one nomination be made, the vote shall be by ballot.

9. A clear majority of all the votes cast shall be necessary to an election.

10. Although a majority of voters must be considered as expressing the sense of the congregation, yet it is desirable that the choice be unanimous, or nearly so. It is, therefore, judged advisable in cases where the majority is small that the call be not hastily prosecuted, unless the minority cordially acquiesce; and, on the other hand, public order and Christian love require a minority, however respectable, not to persist in opposition without weighty reasons.

11. After the election the call shall be signed, first by the elders and deacons, and then by the other members. After this the ordinary hearers, though not entitled to vote, may sign the call as adherents.

12. The call thus signed shall be attested by the moderating minister (Appendix No. 1, 4), and shall be transmitted to the Presbytery by a commissioner or commissioners appointed by the congregation.

13. The call shall be accompanied by a statement as to the amount of salary promised, and without such statement shall not be regarded as regular.

14. If further information be desired in regard to the

call or the condition of the congregation, the Presbytery shall inquire of the commissioners appointed by the congregation.

15. If the Presbytery be satisfied with the call, it shall be placed in the hands of the one to whom it is addressed for his acceptance or refusal. If he requests it, time shall be granted him for consideration. If the Presbytery be not satisfied with the call, its objections shall be given in writing to the commissioner, to be laid before the congregation.

16. If, in its judgment, the best interests of the work so require, the Presbytery may decline to place a call, although entirely regular, in the hands of the one to whom it is addressed.

17. If the call be for a member of some other Presbytery, the Presbytery to which the congregation belongs, after approving the call, shall forward it to the stated clerk or to the moderator of that Presbytery. The congregation shall also be granted the privilege of appointing commissioners to prosecute the call before the Presbytery to which it has been forwarded.

18. If the call be accepted, it shall be proceeded with as hereafter prescribed. If it be not accepted, it shall be returned, through the Presbytery, to the congregation.

19. In calling an assistant or copastor, a congregation should proceed in the same way as in the calling of a pastor.

SECTION II.

ELECTION OF RULING ELDERS AND DEACONS.

1. When a vacancy in either of these offices is to be filled, or the number of officers enlarged, the existing officers may confer among themselves and nominate

such of their brethren as they judge best fitted for the respective offices and most acceptable to the congregation.

2. In the organization of a congregation, or in one which is for any reason without officers, the oldest and most experienced members may confer together and make such nominations.

3. If, however, in the judgment of the session or of the congregation, it be deemed best, the election may be held without nominations.

4. For the purpose of electing officers the congregation shall be assembled some week-day, after due notice given in public. In this election all communing members have the right to vote.

5. At this meeting if candidates have been nominated as aforesaid they shall be publicly proposed. In this nomination, however, the congregation is by no means obliged to concur, but it is the privilege of any member to make additional nominations.

6. In taking the vote the presiding minister shall propose the name of each candidate separately, the votes usually to be given on both sides of the question by standing. If, however, there be more than one nomination for an office, or if the election be held without nominations, the vote shall be by ballot.

7. A clear majority is necessary to constitute an election.

8. On the succeeding Sabbath, or as soon after the election as possible, the names of the persons elected shall be publicly announced to the congregation, together with the day of ordination, which should ordinarily be not less than two weeks after the notification; and if there be any objections against the ordination of the

officers-elect they should be laid before the Session previously to the time appointed for the ordination.

9. While it is proper that the election of officers be held sometime during the week, their ordination and installation may, in the judgment of the Session, take place on the Sabbath.

SECTION III.

ORDINATION AND INSTALLATION OF ELDERS AND DEACONS.

1. It is expedient that a meeting of the Session be held before the ordination, to confer with the officers-elect and to hear objections, if there be any.

2. The pastor of the congregation shall preside in the ordination and installation of elders and deacons.

3. If the congregation be without a pastor, the Session shall invite some minister to preside. If the congregation be without a Session, application shall be made to Presbytery, and the Presbytery shall appoint a commission, of not less than three members, to act as a Session and ordain and install the officers-elect.

4. On the day of ordination, no valid objections having been offered, the officers-elect shall present themselves before the congregation, and shall solemnly promise, according to the annexed formula, to maintain the doctrine, government, discipline and worship of the Church.

FORMULA OF QUESTIONS FOR RULING ELDERS AND DEACONS.

(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the word of the living God, the perfect and only rule of faith and practice, to which nothing is to be added and from which nothing is to be taken at any time or upon any pretext?

(2) Do you receive the doctrines of this Church, contained in the Confession of Faith and Catechisms, as founded on the Word of God, and as the expression of your own faith; and do you resolve to adhere thereto in opposition to all opinions which are contrary to sound doctrine and the power of godliness?

(3) Do you accept the government, discipline and worship received by this Church as agreeable to the Word of God, and do you promise to observe and maintain them accordingly?

(4) Do you promise to submit in the spirit of meekness to the admonitions of the brethren of the Session, in subordination to the higher courts of the Church, and do you promise in all things to study the unity, the peace, the purity, and the prosperity of the Church?

(5) Do you accept this office from a desire to glorify God and to be instrumental in edifying the Church?

(6) Do you sincerely resolve in the fear of God to discharge the duties devolving upon you in your home life and in all your relations with your fellowmen, following righteousness, faith and love; and do you promise to perform all the official duties devolving upon you with zeal and fidelity?

(7) (For ruling elders alone.) Do you now, and from this time forth, take upon you the office of ruling elder in this congregation; and do you promise to discharge diligently the duties of your office; to be faithful and impartial in the exercise of discipline, and to be punctual in attending the meetings of the Session and of the higher courts of the Church as you may be required?

(7) (For deacons alone.) Do you now, and from this time forth, take upon you the office of deacon in this

congregation; and do you promise to discharge diligently the duties of your office, to attend to the necessities of the poor with Christian meekness and tenderness, and to manage all the temporal affairs of the Church committed to your care, with zeal and fidelity?

(8) (For both elders and deacons.) Do you make these promises as in the presence of Him who searcheth the heart, and as you would desire to give in your account with joy at the great day of the Redeemer's coming?

5. These questions having been answered in the affirmative, the presiding minister shall address the following question to the congregation: Do you, the members of this congregation, now receive this brother (brethren) as a ruling elder (or deacon) and do you promise to give him all that honor, obedience, encouragement and assistance in the Lord to which his office entitles him?

6. The members of the congregation having answered this question in the affirmative by standing, or by holding up their right hand, the officers-elect shall, with solemn prayer, which may be accompanied with the laying on of the hands of the Session, be set apart to their respective offices.

7. After the prayer the presiding minister and officers of the congregation shall take them by the hand, saying, "We give you the right hand of fellowship to take part in this ministry with us." The minister shall then address both the officers and the people in regard to their respective duties.

SECTION IV.

INSTALLATION OF ELDERS AND DEACONS ALREADY ORDAINED.

1. An elder or deacon, removing from his own into another congregation and bringing with him recent testimonials of personal and official conduct, may be elected and installed into the same office in the latter congregation without a new ordination.

2. An elder or deacon thus received, after being regularly elected, shall be required to assume the obligations in Questions 4 and 8, inclusive, of the foregoing formula, and shall then, without the laying on of hands, be installed into the office in the manner prescribed.

3. If the elder and deacon be from some other denomination he shall be required to assent to the full formula of questions.

SECTION V.

RECORD AND REPORT.

A record of the ordination and installation shall be entered on the minutes of the Session, and the names of the officers, with the date of their ordination or installation, shall be reported to the Presbytery.

CHAPTER VI.

THE SESSION.

SECTION I.

THE SESSION IN GENERAL.

1. The lowest court of the Church consists of the ruling elders and the pastor, if there be one, of a particular congregation, and is called the Session.

2. The authority for this court is found in the general form of Church government instituted by Christ and His Apostles, which was that of government of elders.

3. The Session is charged with the spiritual oversight and government of the congregation. It belongs to it to receive persons into membership in the Church and to grant letters of dismission; to inquire into the knowledge, principles and conduct of the members; to take cognizance judicially of all offences, and administer such discipline as may be wise and just; to take the oversight of the religious work of the congregation; to decide, within the doctrines and laws of the Church, in all matters pertaining to the time and form and order of religious worship; and in general to take whatever action the religious condition of the congregation may require.

4. The pastor, by virtue of his office, is the moderator of the Session. In cases where the pastor is from any cause disqualified from presiding, or where the congregation is without a pastor, the Session may invite some other minister, or elect one of their own number, to preside. In judicial cases the moderator must be a member of the Presbytery to which the Session belongs.

5. It is proper for the Session to have regular stated times for meetings. It shall also meet whenever called by the pastor, and it shall be the pastor's duty to call a meeting whenever requested by two of the elders.

6. Deacons, though not members of the Session, may properly attend the meetings, and it is at times their duty to do so, to make reports and consult in reference to their work. The Session should always consult them in regard to matters pertaining to their office, and it may

at times be proper to ask their advice in regard to matters which belong more particularly to the Session.

7. It is incumbent on the members of the Session, in matters not requiring to be made public, to maintain a prudent reserve and not communicate unnecessarily to others the proceedings of the Session or the facts which come before it.

8. That families may be frequently visited, the members encouraged and strengthened, and discipline effectually exercised, it is usually wise for the congregation to be divided by the Session into districts, and a district assigned to each elder for his official oversight.

9. Extraordinary cases, in which the prescribed order cannot in everything be observed, may be referred to the Presbytery for direction. The Session, however, has full authority to act in such cases according to its own judgment, following the general principles of the Book of Government, its proceedings being of course subject to review and correction by the Presbytery.

10. The Session shall keep a full record of its proceedings, which shall be sent up, whenever required, to the Presbytery for inspection. It shall also keep an accurate register of baptisms, of persons received into membership, of removals and deaths, and of any other facts which may be necessary to an accurate knowledge of the congregation.

11. Formal meetings of the Session should ordinarily be opened and closed with prayer.

12. A minister and two elders, or three elders without a minister, may constitute a quorum, except in judicial cases, in which a full majority of the Session shall be necessary.

SECTION II.

ADMISSION OF MEMBERS.

1. Applicants for membership in the Church shall be examined by the Session in regard to their knowledge, faith and purpose of obedience to Christ. This examination may be either in private or before the congregation, as the Session may deem proper.

2. The purpose of this examination is not to find out the extent of the applicant's knowledge, but to ascertain whether he has correct views of the way to be saved and has in heart accepted the Lord Jesus as his Savior. It should, therefore, be made neither tedious nor difficult. Especially should the Session deal tenderly with the young and timid, that none may be kept back through fear from membership in the Church.

3. Applicants for membership from other congregations, or from other Christian denominations, are ordinarily to be received without examination on presenting to the Session testimonials of good standing from the congregation to which they belong. No encouragement, however, shall be given to causeless desertion from other churches, nor the smallest countenance to fugitives from discipline. Members, therefore, who come without testimonials, or whose testimonials are defective, or who give evidence of being actuated by improper and unchristian motives, shall be received only after a satisfactory examination by the Session as to their personal religion, and also as to their motives in seeking a change in their Church connection.

4. In the case of applicants who are known to the Session and who give no good reason to doubt the sincerity of their faith and purity of their motives, there

should ordinarily be no delay in admitting them to the sealing ordinances of the Church. Applicants, however, who are unknown to the Session, or whose conduct gives reason for doubt as to their faith and motives should not be admitted to these ordinances until the Session has had sufficient time to inquire into their character and conduct.

5. Members may, at the discretion of the Session, be publicly received after having been examined by the Session in private, and on such occasions the following order is suggested:

The new members, having been introduced by the minister one by one to the congregation, shall stand before the pulpit while he propounds the following questions:

1st. Do you believe the Scriptures of the Old and New Testament to be the Word of God, the infallible and only rule of faith and practice, and do you accept the doctrines and principles of this Church, so far as you understand them, as agreeable to and founded on the Word of God?

2d. Do you profess your faith in the Lord Jesus Christ as your personal Savior, and do you promise, with His help, to be faithful in the performance of your religious duties, both in private life and in the work of the Church?

3d. Do you promise to submit in the spirit of meekness to the authority of the Session, and to seek the peace and prosperity of the Church so long as you may be connected with it?

If any of the new members are to be baptized, the minister, after propounding the above questions, shall administer that ordinance, following it with prayer.

He shall then address a few words of exhortation to the new members, setting before them the importance of the relation into which they have entered, and their obligation to live holy and active lives; and to the congregation, exhorting them to receive these brethren in Christian love and fellowship, and to help them by precept and example to grow in grace and in the knowledge of our Lord Jesus Christ.

SECTION III.

DUTY OF THE SESSION IN REGARD TO CHURCH FELLOWSHIP.

1. Membership in the visible Church is solemnly recognized by admission to the sealing ordinances of the covenant of grace, namely, baptism and the Lord's Supper.

2. These Sacraments, being seals of the same covenant, cannot be separated with respect to the right and duty of receiving them. All baptized persons, therefore, having been by their baptism acknowledged as members of the visible Church, are bound by the baptismal vow to show forth the Lord's death when they have arrived at years of discretion, and are lawful subjects of Church government.

3. As visible membership, not being inseparably connected with regenerating grace, may be forfeited by virtually denying Christ in not confessing Him before men, or by unholy conduct, no one, though baptized, who has not made a personal profession of faith in Christ, or whose conduct shows him to be a stranger to the power of the Gospel, may be admitted to the Lord's table or to baptism for his children.

4. All members of the visible Church, having solemnly acknowledged the Lord to be their God, are bound by

their profession to receive the ordinance of baptism for their children, and to commemorate in the Sacrament of the Supper the death of the Lord Jesus.

5. Continued neglect of either sacrament on the part of Church members affords sufficient ground for the exercise of the discipline of the Church.

6. But as some persons of tender conscience, who have made profession of faith in Christ, may be kept back by mistaken views, darkness of mind or distressing doubts, from the Sacraments of the Church, the officers are enjoined to deal tenderly and patiently with those who give evidence of laboring under such discouragements, and to endeavor to remove their difficulties and to make the way clear for them to enjoy these high privileges.

SECTION IV.

TESTIMONIALS.

1. The good order of the Church requires that members removing from one congregation to another shall present satisfactory testimonials (See Appendix No. 1, 1) of their Christian character and good standing in the Church.

2. Such testimonials are to be granted by the Session to any member in good standing whenever he may request it, but in no case to those whose principles or conduct render them proper subjects of Church censure.

3. Members removing from the bounds of a congregation and neglecting to apply for a certificate at the time are as a general rule, if they apply for it later, to be certified only up to the time of their removal. (Appendix No. 1, 2.) If, however, the Session has information that their conduct since their removal has been as

becomes the Gospel, it should so be stated in the certificate.

4. No certificate of Church membership shall be consired valid if it is more than one year old, unless there have been good reasons for not presenting it.

5. Certificate issued to officers should certify to their official character as well as to their standing in the Church as members.

6. Certificates issued to parents should give the names of the baptized children of the family, if there be any.

7. In all ordinary cases certificates should be signed by the moderator and the clerk of the Session.

8. When a member is received on certificate the Session should enter on its records the date of the certificate and the name of the congregation from which it is presented.

SECTION V.

APPOINTMENT OF DELEGATES AND SENDING UP REPORTS.

1. Whenever practicable the Session should be represented in all meetings of the Presbytery and of the Synod, and to this end should appoint a delegate with an alternate to attend such meetings.

2. The Session shall require a report from the delegate thus appointed as to his attendance at the meeting or as to his reason for absence in case of failure to attend.

3. The appointment of the delegate and his report as to attendance at the meeting or reasons for failure to attend shall be entered on the records of the Session.

4. It is the duty of the Session to see that such reports as are required from the congregation by the Presbytery are properly made out and forwarded.

CHAPTER VII.

THE PRESBYTERY.

SECTION I.

THE PRESBYTERY IN GENERAL.

1. The next higher court of the Church consists of the ministers and one ruling elder from each congregation in a given district, and is called a Presbytery.

2. The authority for this court is found in the example of the Apostolic Church. The name is a Scripture name, derived from the original Greek of the New Testament. And the facts recorded in respect to the churches of Jerusalem, Antioch, Corinth and Ephesus, prove them to have been under an organization in all essential respects the same as our Presbytery.

3. The Presbytery is the essential court of the Church in administering its general order. The higher courts are constituted simply by a wider application of the general principles of the Presbytery.

4. It belongs to the Presbytery to hear and decide complaints and appeals from Church Sessions and references for advice and adjudication; to receive and have the care of students of theology; to examine and license candidates for the ministry; to ordain, install, remove and try ministers of the Gospel; to examine and approve or censure the records of Sessions; to inquire into the condition of the congregations under its care; to organize, unite and dissolve congregations; to supply vacant congregations with preaching and other ordinances of religious worship; to direct the labors of licentiates and of ministers who have no pastoral charge; to establish

and direct mission work within its bounds; to consider and pass upon all proposed measures which would change the established order or doctrine of the Church; and in general to take whatever action may be necessary for the spirtiual welfare of the congregations under its care and the extension of the kingdom of Christ.

5. Although the number of members in a Presbytery cannot be determined by any general rule, yet every Presbytery must include in its membership at least two ministers.

6. In called meetings two ministers with one or more ruling elders, duly appointed, or three ministers without elders, may constitute a quorum; but in stated meetings one-third of the members shall be necessary.

7. Presbyteries shall ordinarily hold two stated meetings during the year.

8. If any matters arise which require attention between the stated meetings, the moderator, or in case of his inability, the stated clerk, has power to call a meeting, and shall always do so at the request of two members.

9. Sufficient notice of called meetings must be given to all the members of the Presbytery, specifying not only the time and place of meeting, but also the particular business for which the meeting is called, and no other business shall be transacted at such meetings.

10. The Presbytery shall keep an accurate record of its proceedings, which shall be subject to the inspection of the Synod. It shall also report its proceedings to the Synod every year, with details in reference to students of theology received, licensures, ordinations, installation and dissolution of pastoral relations, organization and dissolution of congregations, election and ordination of

elders and deacons, deaths of ministers, elders and deacons, the state of the work in its bounds, and in general all important business that has been transacted and changes that have taken place during the year.

11. The Presbytery shall carefully note all orders and recommendations of the Synod, and shall inquire as to their observance by the ministers and congregations under its care.

12. Stated meetings of Presbytery shall ordinarily be opened with a sermon by the retiring moderator or his alternate, and every particular session shall be opened and closed with prayer.

13. Ministers in good standing in other Presbyteries or in other Christian denominations may be invited by the Presbytery to sit as consultative members. Such members may deliberate and advise, but shall not vote.

SECTION II.

THE DUTY OF PRESBYTERIES IN REGARD TO STUDENTS OF THEOLOGY.

1. As an able, evangelical and faithful ministry is of the greatest importance to the peace, the purity, the prosperity and the glory of the Christian Church, Presbyteries are bound to use their utmost diligence in training up young men for that holy office.

2. In receiving young men under its care to prepare for the ministry the Presbytery, through a committee, shall examine them in regard to their personal piety, their conviction of being called of God to this work, and their qualifications for it.

3. As education and talents without the sanctifying grace of the Lord Jesus are not only useless but a hin-

drance to true religion, Presbyteries are enjoined to be especially careful that those whom they receive under their care as students for the ministry give evidence of a saving acquaintance with the power of godliness and of being called of God to that work.

4. No one who is not a member of the Church in good standing shall be received under the care of the Presbytery as a student for the ministry.

5. Since many whom the Lord has blessed with excellent endowments and with saving grace may be deterred by groundless fears or hindered by want of means from entering the ministry, Presbyteries are enjoined to make inquiries after such, and to encourage and aid them to prepare themselves for that high office.

6. It belongs to Presbyteries to direct the theological studies of the students under their care, and to inquire into their diligence and progress.

7. All students of theology should place themselves under the care of some Presbytery and be subject to its direction.

8. The names of students taken under the care of the Presbytery shall be entered on its roll.

9. Whenever practicable students of theology should attend the meetings of their respective Presbyteries.

SECTION III.

LICENSING CANDIDATES.

1. It is agreeable to the Scriptures, and for the best interests of the Church, that trial be made of those who are to be ordained to the Gospel ministry in order that this office may not be committed to unworthy men and that churches may have an opportunty to judge of the

qualifications of those by whom they are to be instructed and governed. To this end Presbyteries are to license candidates for the ministry as probationers to preach the Gospel, who, after a competent trial of their gifts and a good report from the churches, are to be ordained to the office of the ministry.

2. As a rule no one shall be licensed to preach the Gospel without a course of theological study embracing two years. This, however, shall not prohibit students of theology from preaching occasionally, under the direction of Presbytery, during their theological course.

3. A diploma, or certificate of proficiency, presented by candidates for licensure, from the faculty of our own Theological Seminary, or from other seminaries approved and recommended by the Synod, shall usually be accepted as sufficient evidence of proficiency in scholarship and of soundness in the faith.

4. Candidates without such diploma or certificate shall ordinarily be examined by the Presbytery as to their general scholarship, their theological attainments, and their doctrinal beliefs.

5. The trials for licensure shall consist of a lecture and a popular sermon, to be delivered by the candidate in public immediately before licensure.

6. After the trials the Presbytery shall meet in private session to consider them, and also to offer suggestions and criticisms.

7. If the Presbytery be not satisfied with his trials and refuse to sustain them, they shall either be appointed to him again, or he shall be directed to resume his studies, as the Presbytery may deem best.

8. If his trials give convincing evidence that he is lacking in the essential qualifications for the ministry, the Presbytery should kindly suggest to him to seek some other calling.

9. If his trials for licensure be sustained, he shall present himself before the Presbytery in public meeting and take the obligations in the prescribed formula of questions. (See formula of questions for ordination of ministers, excepting (8).) The moderator shall then declare him licensed by the Presbytery, in the name of the Lord Jesus Christ, to preach the Gospel as a probationer for the holy ministry; and shall, in a few words, remind him of the importance, the difficulties, and the excellence of that work on which he is about to enter, and exhort him to devote himself to it in faith and zeal.

10. Probationers shall be given certificates of licensure signed by the moderator and the stated clerk of the Presbytery. (Appendix No. 1, 6.)

11. Probationers, or licentiates as commonly called, shall labor under the direction of their respective Presbyteries. The Presbytery in assigning them fields of labor is to consult, as far as possible, their circumstances and inclinations, always bearing in mind, however, that the interests of the Church are more to be considered than the personal wishes of any laborer.

12. Probationers, not being ministers, shall not administer the Sacraments, perform marriages, ordain officers, or act as moderator or vote in any Church court. It is their duty, however, to attend the meetings of their respective Presbyteries and of the Synod, in which they shall have the right to deliberate and advise, and shall

always be consulted in matters pertaining to their particular work and appointments.

SECTION IV.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to some public Church office, and is always to be continued in the Church.

2. The authority and the manner of ordination are found in the example of the Apostolic Church.

3. The power of ordination of ministers rests with the Presbytery.

4. Ministers of the Gospel are to be ordained by prayer and the laying on of the hands of the Presbytery, including both ministers and ruling elders.

5. Candidates for ordination to the ministry must give evidence of being called of God to that work and of possessing the necessary qualifications in the way of natural gifts, piety, and education.

6. Candidates who have not been regular probationers of the Presbytery, or who are not known to the Presbytery to possess these qualifications shall be examined in regard to them.

7. The example of Scripture and the nature of the ordinance require that those who are to be set apart to the ministry be ordained to the pastorate of some congregation or to some other ministerial work.

8. When a probationer has accepted a call placed in his hands by the Presbytery, or when for other reasons the Presbytery deems it best that he be ordained to the full work of the ministry, he shall be assigned a text for a trial sermon for ordination; this sermon to be delivered

before the Presbytery immediately before the time for ordination or some time previously as the Presbytery may determine.

9. The trial for ordination having been delivered and sustained, some member of the Presbytery shall, whenever practicable, preach a sermon, immediately before the ordination, on the office and duty of the ministers of Christ, and on how the people should receive them for their work's sake.

10. The candidate shall then stand before the congregation, and the presiding minister shall propound to him the following questions:

FORMULA OF QUESTIONS FOR MINISTERS AT THEIR ORDINATION.

(1) Do you believe the Holy Scripture of the Old and New Testaments to be the Word of the living God, the perfect and only rule of faith and practice, to which nothing is to be added and from which nothing is to be taken at any time or on any pretext?

(2) Do you receive the doctrines of this Church contained in the Confession of Faith and Catechisms as founded on the Word of God and as the expression of your own faith, and do you resolve to adhere thereto in opposition to all opinions which are contrary to sound doctrine and the power of godliness?

(3) Do you approve the form of Presbyterial Church government, and the Directory for Government, Discipline and Worship received by this Church as agreeable to and founded on the Word of God; and do you resolve to maintain and observe them accordingly?

(4) Do you promise to submit in the spirit of meekness, to the admonitions of the brethren of this Presby-

tery in subordination to the Synod, and to seek the unity, the peace, the purity, and the prosperity of the Church?

(5) Do you accept and enter upon this work from a desire to glorify God and to be instrumental in edifying His Church?

(6) Do you sincerely resolve in the fear of God to discharge all the duties devolving upon you in your home life and in all your relations with your fellowmen, following after righteousness, faith and love?

(7) Do you promise to preach the Gospel in its purity and plainness, not shunning to declare the whole counsel of God, and to perform all the official duties devolving upon you with zeal and fidelity, seeking the salvation of sinners and the edification of the body of Christ?

(8). (For the installation of pastors.) Do you now and from this time on take upon you the office of pastor of this congregation, and do you promise to be faithful to all the duties of your office, both public and private, taking heed to your flock over which the Holy Spirit has made you overseer?

(9) Do you make these promises as in the presence of Him who searcheth the heart, and as you would desire to give in your account with joy at the great day of the Redeemer's coming?

11. These questions having been answered in the affirmative, the presiding minister shall address the following question to the congregation:

Do you, the members of this congregation, now receive this brother to be your pastor in the Lord, and do you engage to give to him all that obedience, encouragement,

assistance, and support to which his office entitles him and which you promised in your call?

12. The congregation having responded to this question by standing or by holding up the right hand, the candidate having knelt down, shall be solemnly set apart to the office and work of the ministry by prayer and the laying on of the hands of the Presbytery. In this prayer the presiding minister shall give thanks to God for His great mercy in sending Jesus Christ to be the Savior of His people, for the gifts which He as King and Head of the Church has given to men for the gathering and building up of His Church, and for fitting and inclining this brother to this great work; and shall entreat Him to fill with His Holy Spirit him whom they now set apart to His service (here let the Presbytery impose their hands), and enable him by His grace to fulfill the work of the ministry in all things so that he may both save himself and the people committed to his charge.

13. After prayer the members of the Presbytery shall take him by the hand, saying, "We give you the right hand of fellowship to take part in this ministry with us." It is proper also that the officers and members of the congregation take him by the hand in testimony of accepting him as their pastor.

14. Some member, or members, of the Presbytery shall then address both the pastor and the congregation in regard to their respective duties in the solemn relation into which they have now entered.

15. The newly ordained minister shall receive a certificate of ordination, signed by the moderator and the stated clerk of the Presbytery. (Appendix No. 1, 7.)

16. In cases of ordination not connected with installation as pastor, those parts of the foregoing directions and formula of questions which refer particularly to installation are to be omitted.

17. In the installation of ministers already ordained, the first, second and third questions of the formula, and such other directions as refer particularly to ordination are to be omitted.

18. Ordination is to be performed by the Presbytery convened as such, either in stated or in called meeting. Ministers already ordained may be installed by a commission of one or more members, appointed by the Presbytery.

19. It is the duty of the Presbytery not only to fix the time, but also to make appointments in regard to preaching the sermon, presiding in the ordination or installation and addressing the pastor and the people.

20. In case of a called meeting for the purpose of ordination or installation in which the Presbytery has not had an opportunity of making these appointments, they shall be made by the moderator when he issues the call.

21. Presbyteries for sufficient reasons may refuse to ordain or to install a minister, but may not proceed to do either against his consent, or to install him without a call from the congregation over which he is to be placed.

SECTION V.

DISSOLUTION OF THE PASTORAL RELATION.

1. The relation of a pastor to his charge, though not to be considered lightly, may be lawfully dissolved. Ministers are servants of Christ and officers of His

Church at large, and may be called by Him from one field of labor to another. Or the inability of a pastor to discharge his duties properly, want of harmony between him and his people, or changes in the condition of the congregation may render it wise for the relation to be dissolved.

2. The dissolution of the pastoral relation belongs to the Presbytery, nor may a pastor, without the sanction of his Presbytery, abandon his field of labor.

3. When a pastor, from any cause, wishes to be released from his pastoral charge, he should, as a rule, first notify his people of his wish and purpose, giving them his reasons and asking them to concur with him in the matter, and then make formal application to the Presbytery.

4. The congregation, having considered their pastor's request, should make report to Presbytery, either concurring with him or, if opposing, giving their reasons for opposition. If the congregation, after having been duly notified, send up no report, they shall usually be regarded as not opposing the request.

5. If the congregation concur with their pastor the Presbytery shall grant the request and declare the relation dissolved without unnecessary delay. If the congregation oppose it, the Presbytery shall carefully consider the matter and act as in their judgment the best interests of the Church require. In such cases the Presbytery should enter upon their minutes their reasons for the action taken, and should also forward a copy to the congregation if the action has been against their wishes in the matter.

6. If a pastor requests the dissolution of his pastoral relations without having previously notified his congregation, the Presbytery shall postpone action until the congregation can be heard from.

7. If a congregation desire the dissolution of the relation between them and their pastor, they should first notify him and then make application to the Presbytery, which is to consider the matter and act according to the preceding directions.

8. The Presbytery has authority, acting on good information, to dissolve a pastoral relation without formal application from either party, if in its judgment the welfare of the Church so requires.

9. The Presbytery may give a settled pastor an appointment to another field of labor, and request him to remove to that field, but cannot compel him, against his consent, to give up or leave his pastoral charge (except in cases covered by the two preceding regulations). Ministers, however, should attach great weight to such appointments of Presbytery and should consider carefully whether they be not indications of the will of God.

SECTION VI.

TESTIMONIALS.

1. Ministers, licentiates and students of theology desiring to remove their membership from one Presbytery to another should present testimonials of good standing and Christian character, signed by the clerk and the moderator of the Presbytery. (Appendix No. 1, 9.)

2. Any member of the Presbytery is entitled to a certificate of standing whenever he may apply for it.

3. A certificate more than a year old shall not be considered valid unless there have been good reasons for not presenting it.

4. Ministers from other denominations applying for membership may, in addition to presenting testimonials of good standing and Christian character, be required to stand an examination before the Presbytery on the doctrines and principles of our Church.

5. The Presbytery should enter upon its records the date of all certificates received, together with the name of the Presbytery by which they were issued.

CHAPTER VIII.

THE SYNOD.

SECTION I.

GENERAL POWERS OF THE SYNOD.

1. The next court immediately superior to the Presbytery is called the Synod, and consists of several Presbyteries united together for their mutual help and comfort and for managing the affairs of the Church under their inspection.

2. The Synod, being in its essential principles simply a larger Presbytery, has the same Scriptural authority for its existence, and is to be constituted and regulated in accordance with the same general principles.

3. It belongs to the Synod to receive and decide all appeals, references and complaints brought before it from the Presbyteries; to examine and approve or censure their records; to try all cases in which a Presbytery

is a party; to organize, unite and divide Presbyteries; to employ members of Presbyteries or probationers belonging to any of them in public service; to give advice to Presbyteries; to appoint or direct the appointment of the various boards of the Church and supervise their work; to appoint days of fasting, prayer or thanksgiving; and in general to make such regulations, in accordance with the established order of the Church, as will tend to promote its peace and purity and extend its work.

4. The Synod shall meet regularly once a year, on its own adjournment. In special emergencies a meeting may be called by the moderator at the request of two Presbyteries. In such cases the call shall be made and the business limited as in a called meeting of Presbytery.

5. One-fourth of the ministers of the Synod, if from two or more Presbyteries, with as many ruling elders entitled to seats as may be present, having met at the time and place appointed, shall be a quorum for the transaction of business.

6. Every meeting of Synod shall be opened with a sermon by the moderator or his alternate, and each particular session shall be opened and closed with prayer.

7. The Synod shall keep an accurate and permanent record of its proceedings.

SECTION II.

THE RELATION OF THE SYNOD TO THE BOARDS OF THE CHURCH.

1. The boards of the Church are bodies appointed and authorized to take the management of certain specified departments of Church work.

2. It belongs to the Synod to appoint or direct the appointment of the several boards, to fix their term of membership, and to supervise their work.

3. The boards have full power to manage and carry on the special work intrusted to them without particular instructions from the Synod. They shall be required, however, to follow carefully the general instructions of the Synod in regard to their work, and to obey specific instructions whenever given.

4. The Synod has full power to approve or to set aside any action taken by any of the boards.

5. Each board shall have the power to elect its own officers, excepting such as may be elected by the Synod, and to frame its own constitution and by-laws, subject to the approval of the Synod.

6. Each board shall make an annual report to the Synod, giving a full statement of all important business transacted and actions taken during the year.

7. Each board shall keep a full and accurate record of its proceedings, in permanent form, which shall be submitted whenever required to the inspection of the Synod.

SECTION III.

LAW OF OVERTURE.

1. All proposed amendments, additions or changes in the Confession of Faith and Catechisms, or in the Book of Government, Discipline and Worship, shall be sent down in overture from the Synod to the Presbyteries.

2. The question in overture shall be put in such form that the vote may be recorded yea or nay.

5. If the question in overture contemplate the adoption of more than one item, members of Presbytery may vote

to approve or disapprove either in whole or in part. In the latter case such parts as are approved or disapproved shall be plainly specified. Otherwise such votes shall not be counted either for or against the question in overture.

4. The vote shall be taken at a regular meeting of Presbytery, unless circumstances are such that a fuller attendance can be secured at a special meeting.

5. Each voting member of Presbytery present shall be entitled to a vote. Sessions may appoint a member to represent their sentiments, but questions in overture shall not be officially before the congregations for their decision.

6. The vote shall be recorded by the clerk of Presbytery and officially forwarded to the clerk of Synod. It should also be reported in the Presbyterial report to Synod.

7. Two-thirds of the vote recorded shall be necessary to authorize changes or amendments in the Confession of Faith and Catechisms. On all other questions a clear majority shall be sufficient.

8. The question in overture being approved by the required majority of the vote recorded, the Synod shall declare it enacted, unless peculiar circumstances shall in the judgment of two-thirds of the Synod render it inexpedient.

9. The Synod shall have the power, without resubmitting the question in overture, to consider and act on verbal changes suggested by the Presbyteries, provided such changes do not affect the essential features of the question.

CHAPTER IX.

OFFICERS OF CHURCH COURTS AND THEIR DUTIES IN GENERAL.

SECTION I.

MODERATOR.

1. Every Church court formally constituted must have a moderator, who, except in Sessions, must be a member of the court over which he presides and is to be elected by it.

2. Any member of the court, whether minister or ruling elder, is eligible to the office of moderator.

3. In the election of a moderator, the moderator in the chair shall first call for nominations from the house. It shall also be his privilege to make nominations, and it shall be his duty to do so in case no nominations have been made by the members. The vote shall be taken by ballot.

4. Church courts, Sessions excepted, shall usually elect a moderator at each regular meeting. He may be elected at the meeting over which he is to preside, or at the previous meeting.

5. The moderator shall continue in office from the meeting over which he is elected to preside until the next regular meeting.

6. The general duties of the moderator during the meeting of the court are such as usually devolve upon presiding officers.

7. It shall be the duty of the moderator to preach the opening sermon at the next regular meeting, to constitute the court by prayer, and to preside until the roll is

called, when a new moderator shall be elected, or the moderator-elect be called to the chair.

8. In the absence or inability of the moderator these duties shall devolve upon his alternate, appointed at the previous meeting, and, in the absence or inability of both, upon the oldest minister present.

9. If the moderator be a ruling elder, it shall be his duty to appoint a minister to preach the moderator' sermon, and also to preside at the opening of the meeting in case of his absence.

SECTION II.

CLERK.

1. Every Church court shall have a clerk, chosen by the court, who may be a member of it or not, as may be deemed expedient.

2. The court shall elect additional clerks, either permanent or temporary, whenever its business shall so require.

3. The term of office of the clerk, or clerks, shall be fixed by the court.

4. It shall be the duty of the clerk to make a full and accurate record of all the proceedings of the court, and carefully to preserve all papers and books belonging to the court; nor is he to allow such documents to go out of his possession, or make known the private transaction of the court, without its order.

CHAPTER X.

ECCLESIASTICAL COMMISSIONS.

1. An Ecclesiastical Commission is a body appointed and authorized by a Church court to take action in some

specified business entrusted to it. It differs from an ordinary committee, in this, that while a committee is appointed to consider and recommend action, a commission is given power to take action in the business for which it was appointed.

2. The action of a commission is, however, subject to the review of the court appointing it.

3. If the action of a commission be disapproved by the court, it becomes null and void. If it be not disapproved, it is to be regarded as endorsed and has the validity of an action taken by the court itself.

4. The taking of testimony in judicial cases, the installation of ministers, the visitation of congregations affected with disorder and the organization of new congregations may properly be entrusted to commissions.

5. Judicial cases coming before Presbytery or Synod may also, with the consent of the parties, be committed to the judgment of a commission. In such cases the commission appointed must be satisfactory to both parties.

6. A commission appointed by Synod to try judicial cases shall not consist of less than fifteen members. A commission appointed by Presbytery shall not consist of less than five. Two-thirds of a commission shall be necessary to constitute a quorum.

7. The commission is to elect its own moderator and clerk, and is to proceed in the case according to the regulations of the Book of Discipline, in the same manner as if the case were being tried by the full court.

8. The commission shall make a full record of its proceedings and of its judgment in the case which shall be submitted to the court appointing it, and, on being

approved, shall be preserved among the records of the court.

9. If the decision of the commission be disapproved and the case proceed to trial before the full court, the members of the commission shall not, by that fact, be disqualified from sitting in judgment in the case.

CHAPTER XI.

MATTERS UNPROVIDED FOR.

Such matters and details of Church government as are not expressly provided for in the foregoing regulations are to be decided by the respective courts according to the general principles of the Book of Government and the established order of the Church.

BOOK OF DISCIPLINE.

CHAPTER I.

GENERAL PRINCIPLES.

1. Discipline is the exercise of that authority with which the Lord Jesus Christ has clothed the officers of His Church to deal with offenders according to the laws and principles given in His Word.

2. Discipline is necessary because in the imperfect and mingled state of the visible Church disorders will arise not only from the ungodliness of carnal professors of religion, but also from remaining corruption in true believers.

3. The object of discipline is to vindicate the honor and authority of Jesus Christ; to maintain the purity of His ordinances and truth; to avert judgments which are threatened on account of offenses connived at; to reclaim offenders; to counteract the evil influences of ungodly conduct; to warn others; and in general to promote the peace, purity, and edification of the Church.

4. In the exercise of discipline offenses of the same kind are not always to be treated in the same manner on account of the different circumstances that may attend them, rendering them more or less heinous. Office-bearers, therefore, are to use not only fidelity and firmness, but wisdom, tenderness and discrimination. They are to consider carefully the occasion, time, and place of the offense; the knowledge and disposition of the offenders; the provocation or temptation; and all other

circumstances which tend to throw light on the true character of the offense.

5. All who connect themselves with the Church are, of course, subject to its authority and discipline. Also baptized members who have made no profession of faith, should be considered under the care and oversight of the Church, and subject to the admonition and counsel of the office-bearers.

6. Anything in the avowed belief or practice of a Church member which is contrary to the Word of God and the standards of the Church, or which in its nature and circumstances is calculated to lead others into sin, is a proper ground for discipline, and is usually termed an OFFENSE.

7. The exercise of discipline being one of the most delicate and difficult duties of Church officers, in which their discretion may be highly beneficial and their indiscretion highly injurious to the Church, it is incumbent on them, in the discharge of this duty, to use their utmost prudence and care, to bear constantly in mind their responsibilty to Him by whom they have been called to this work, and jointly and separately to ask from Him in prayer that wisdom which is profitable to direct.

CHAPTER II.

OFFENSES.

1. Offenses are either personal or general in regard to those affected by them, and private or public in regard to those to whom they are known.

2. A personal offense is a violation of the law of God in the way of wrong done to some particular person or persons. A general offense is a violation of the law of God but not directed against any particular person.

3. Private offenses are such as are known only to an individual, or at most, to a few. Public offenses are such as are generally known, or known to many.

CHAPTER III.

PROCESS IN PERSONAL AND PRIVATE OFFENSES.

1. In cases of personal offenses, whether the offense be public or private, the injured party must use the means prescribed by our Lord for bringing the offender to a sense of his wrong and effecting a reconciliation before he can be admitted as a prosecutor.

(a) He is to go in the spirit of Christian meekness and endeavor to heal the trouble between himself and the one who has done the wrong. "Go and tell him his fault between thee and him alone."

(b) If the trouble cannot be healed privately, he is to take with him two or three more members of the Church and with them repeat his efforts to remove the offense and effect a reconciliation.

(c) If, on due forbearance, it appears that these efforts are in vain, the matter is to be referred to the Church court to which the offending member is subject. "If he neglect to hear them tell it unto the Church."

2. Personal offenses satisfactorily settled between the parties immediately concerned are not, as a rule, to be inquired into by the Church courts. There may be cases, however, where personal offenses are so generally known and of such a character as to require judicial investigation and censure. In such cases a private settlement is not to preclude a Church court from judicial proceedings.

3. In all cases of private offense he to whom it is known is to endeavor, in the manner perscribed above, to bring the offender to see his wrong and thus remove the offense without disturbing the peace of the Church.

4. Informers who have not taken these previous steps are themselves to be considered as worthy of censure.

5. There may be cases, however, in which the person to whom the offense is known desires, before making any effort to remove it, to obtain the counsel and assistance of the pastor or some officer of the Church. To seek such counsel and assistance in order to remove the offense in a private way is not only not censurable, but in some cases highly proper.

6. It is the duty of pastors and elders to endeavor earnestly, according to the spirit of our Lord's command, to remove all private offenses that may come to their knowledge and avoid the evils that frequently attend public processes.

7. It is further evident from our Lord's command that in the exercise of discipline private members have much to do in removing private offenses and preserving the peace and purity of the Church.

CHAPTER IV.

PROCESS IN PUBLIC OFFENSES.

1. Offenses which require to be brought before the Church courts are those of a public and general nature, or personal and private offenses which cannot be removed in a private way.

2. Such offenses may be brought before the court either by an individual appearing as a prosecutor and undertaking to substantiate the charge, or by information when the informer declines to appear as a prosecutor, or by common report.

3. If there is any doubt in the minds of the court as to the character of the offense and strength of evidence to substantiate it, a committee should be appointed to ascertain whether the case is such as to require judicial investigation and whether it can be pursued to conviction. If it be found of such a character as not to call for Church censure, or if it be not attended with sufficient proof to convict, the matter is to be dropped.

4. Charges are not to be made a ground of judicial process when they are found to rest chiefly on the testimony of persons who are or have recently been at enmity with the accused, who have the reputation of being untruthful, rash or quarrelsome, or who may have prospect of some temporal advantage from such charges.

5. Charges on the ground of common report are not to be prosecuted unless the report specifies some particular sin or sins, is widely spread and generally believed, is not transient but permanent, and is accompanied with presumptions of truth.

6. In cases where there is no doubt either as to the nature or proof of the offense it is often, if not generally, wise either to appoint a committee to converse with the offending brother, or request him to meet and converse with the court, in order that he may be brought to confession and repentance without judicial process.

7. If the offending brother makes confession, the way is then clear for the court either to restore him in the spirit of meekness, or to impose such censure as the heinousness of the offense and the edification of the Church may require.

8. If the above means fail to remove the offense, the court shall proceed to a judicial process.

CHAPTER V.

PROCESS IN JUDICIAL CASES.

SECTION I.

PARTIES IN PROCESS.

1. In all cases of personal offenses carried to judicial process, the injured person is expected to become the prosecutor and to substantiate the charges.

2. No one is to be admitted as prosecutor who is personally at enmity with the accused, who is not of good reputation, or who may have some temporal advantage in view. If the injured party is disqualified from any of these, or from other causes, from acting as prosecutor, and it still is found necessary to proceed with the case, the court shall appoint a prosecutor.

3. In offenses of a public and general character the court may either conduct the case without a prosecutor, the moderator examining the witnesses, or it may appoint one of its members or some other person under its jurisdiction to act as prosecutor.

4. The accused person may appear in his own behalf, or, if he prefer, he may be represented by any member of the Church subject to the jurisdiction of the court. No professional counsel, however, shall be allowed.

5. If the accused be absent and not represented by counsel, the court shall appoint some one to act for him in the trial.

6. No member of the court who acts either as prosecutor or counsel for the accused shall vote in the decision of the case.

SECTION II.

ACCUSATION.

1. The first step in a judicial process is to issue an accusation against the accused. This is a formal statement of the offense or offenses with which he is charged. (Appendix No. 2, 1.)

2. All accusations, excepting those grounded on common report, must specify not only the offense but also the time and place of the offense.

3. In case of offenses grounded on common report, the accusation may, in the discretion of the court, be framed in more general terms.

SECTION III.

CITATIONS.

1. When an accusation has been issued, the accused shall, by a written citation, signed by the clerk and the moderator of the court, or by either of them, be summoned at least eight days before the meeting to appear before the court and answer to the charge. (Appendix No. 2, 2.)

2. Every citation must specify the name of the accused, the court before which he is to appear, the time and place, and the prosecutor, if there be one. It must also, in the first instance, be accompanied with a copy of the accusation and a list of the witnesses.

3. A citation (Appendix No. 2, 3) is also to be sent to each of the witnesses who are members of the Church. Persons who are not Church members or members of other churches can only be requested to appear. (Appendix No. 2, 4.)

4. If the accused refuse or neglect to obey the citation he shall be cited a second time. The time allotted him after his second citation is left to the discretion of the court, provided that it is sufficient for convenient compliance.

5. A second neglect or refusal is to be followed by a third citation, with notification that if he does not appear, or send a sufficient excuse, the court will use its own judgment either to suspend him for disregarding the authority of the Church or to proceed to trial as if he were present.

6. Before suspending the accused for disobedience to authority or proceeding with the trial, the court shall ascertain that its citations have been duly served.

SECTION IV.

RELEVANCY OF ACCUSATION AND ANSWER OF THE ACCUSED.

1. The first thing to be considered in the trial is the relevancy of the accusation, that is, whether the charges, if proved, are censurable. This point is not to be considered settled until the accused has been given a hearing. The court, however, is to judge of the weight of his objections.

2. If, on due consideration, the charges are found not censurable, all further proceedings must cease; but if sustained as censurable, the accused is then to be interrogated as to the truth of the charges.

3. If he admits the charges, the way is then open for decision. If he denies them, the court shall proceed to consider the evidence in the case.

SECTION V.

WITNESSES AND EVIDENCES.

1. Church courts have the authority to summon as a witness any member of the Church under their jurisdiction, and to censure him in case of refusal to appear or to testify.

2. Every court shall be its own judge as to who shall be admitted as witnesses in a case. Either party has the right to challenge any witness that may be called to the stand, giving his reasons for the challenge, and the court shall decide whether the witness shall be allowed to testify.

3. The credibilty of witnesses, or the degree of credit to be given to their testimony, may be affected by relationship to either of the parties, by interest in the result,

by want of proper age, by weakness of understanding, by defect in any of the senses, by enmity to the accused, by personal character, and by various other circumstances to which the court should carefully attend and for which it should make due allowance in its decision.

4. Private writings and printed publications, the genuineness and authorship of which are clearly established, shall be received as evidence.

5. The records of a Church court, or any part of them, whether original or transcribed, attested by the moderator and the clerk, or by either of them, shall be received as legal evidence in any other court.

6. Where it may not be practicable for witnesses to appear at the trial, the court may request another court to take their evidence, or it may appoint a commission for this purpose, due notice, in either case, being given to the opposite party. Evidence thus taken shall be received as if taken in the presence of the court.

7. Hearsay evidence is to be received only where it is impossible to obtain the evidence direct, and even then with great care and discrimination.

8. No private knowledge possessed by members of the court shall be allowed to influence their decision. But a member of the court may be called on to testify in the case, and, after giving his testimony, may resume his seat if there is no reasonable objection.

9. Circumstantial evidence may be received either to corroborate positive testimony, or as conclusive when it is of such character as to produce full conviction on the mind of the court.

10. When a charge depends entirely upon the testimony of witnesses, two credible witnesses, at least, shall

be necessary to establish the charge. But the testimony of one witness, corroborated by good circumstantial evidence, and, in the absence of conflicting evidence, shall be considered sufficient to convict.

11. In cases of common report the testimony of several different witnesses to different acts of the same kind shall be considered sufficient to convict.

SECTION VI.

EXAMINATION OF WITNESSES.

1. Every witness before giving his testimony is to be solemnly sworn. The oath is to be administered by the moderator, and to be taken by the witness holding up his right hand, all the members of the court standing. (Appendix No. 2, 5.)

2. No testimony shall be received except on oath, unless it be by consent of both parties.

3. Witnesses, afterwards to be examined, shall not be present during the examination of another witness if either party demands their exclusion.

4. Witnesses are to be examined in the presence of the accused, who is at liberty to cross-examine them. The same privilege belongs to the prosecutor and to every member of the court. All questions are to be asked with permission from the moderator, and no frivolous or non-pertinent questions are to be allowed.

5. The testimony of each witness is to be taken down in writing and read to him for correction and approval, and is then to be signed by him and laid up among the papers of the court.

6. If the testimony taken during the trial proves an offense properly denominated by another name than that

charged in the accusation, the accused, while he is to be acquitted of the specific charge of the accusation, may be found guilty of that which appears in the proof.

7. When the testimony is closed the prosecutor shall first be heard, and then the accused, after which the case shall be taken by the court for judgment.

SECTION VII.

DECISION AND SENTENCE.

1. The decision of the court as to the innocence or guilt of the accused shall be obtained by vote, which may be taken at once or after the court has considered the evidence in private session.

2. A clear majority of the members engaged in the trial shall be necessary to convict. If a part of the members vote to convict in full and others, which if added to the above would make a clear majority, vote to convict in part, or to convict of some other offense not named in the accusation, the accused shall be considered convicted in part, or convicted of the less heinous offense, and the sentence shall be pronounced accordingly.

3. The sentence should be in proportion to the heinousness of the offense, and to this end the court is carefully to consider not only the nature of the offense, but all the circumstances tending to make it more or less heinous.

4. Sentence may be pronounced at the same session in which the verdict is rendered, or at a subsequent session, as the court may determine.

5. If the convicted party refuse to submit to the sentence, the court may impose upon him a higher sentence for disobedience to its authority.

6. The court shall use its own judgment as to when it may be necessary to pronounce the sentence in public or to make a public statement of the action taken in the case. But when the ends of public edification can be as well served, private censure is to be preferred.

SECTION VIII.

RECORD OF PROCESS.

1. In all judicial cases the court shall keep a full and complete record of the proceedings, together with a copy of the accusation, all the evidence produced in the trial, and the decision and sentence of the court.

2. The parties in the case shall be allowed copies of this record at their own expense.

3. If the case is removed to a higher court, the original record or a certified copy shall be sent up by the lower court.

CHAPTER VI.

PROCESS AGAINST MINISTERS.

1. As the honor and success of the Gospel depend, in great measure, on the character and reputation of its ministers, Presbyteries ought not, on the one hand, to deal lightly with their offenses, whether of doctrine or of conduct, nor, on the other, to receive charges against them on frivolous grounds.

2. The directions already given in regard to personal and private offenses apply to ministers as well as to private members of the Church.

In judicial cases process against a minister or licentiate shall be entered before the Presbytery to which he belongs and conducted according to the rules of procedure already give.

4. When a minister is charged with an offense committed without the bounds of his own Presbytery, his Presbytery shall send notice to the Presbytery within whose bounds it is alleged to have been committed and request it either to cite the witnesses to appear at the time and place of trial; or, if that be not practicable on account of distance or other causes, to examine the witnesses and transmit an authentic record of their testimony, together with any other evidence bearing on the case.

5. This notice is to be sent to the moderator, or to the stated clerk of the Presbytery, who, if so requested in the communication, shall call a special meeting of the Presbytery to attend to the matter, and if witnesses are to be examined, shall send notice of the time and place both to the accused person and to the clerk of his Presbytery.

6. When a minister is charged with an offense committed at such a distance from his own Presbytery that it is not likely to become known to it, the Presbytery in whose bounds the offense is reported, after having ascertained that there is sufficient ground for accusation, shall notify the former, which is to proceed against him according to the preceding regulations.

7. A minister guilty of an offense grossly heinous is to be suspended, and may be even deposed from the ministry however he may manifest repentance, if in the

judgment of the Presbytery the honor of the Gospel so requires.

8. Presbyteries are to be careful not to involve in the shame and severity of a judicial process errors and irregularities which do not strike at the vitals of doctrinal and practical godliness and which may be removed by private admonition and reproof.

9. A minister under process shall retain his right to deliberate and vote in other matters unless suspended by the Presbytery until the charge be investigated.

CHAPTER VII.

CHURCH CENSURES.

1. The censures of the Church are purely spiritual, and are in no case to be employed for any worldly purpose.

2. Although the contempt with which the world regards the censures of the Church should call forth great prudence, yet the officers of the Church are not to be deterred thereby from the faithful discharge of their duty, but rather to be stimulated to greater vigilance, lest the barriers which Christ has erected to separate His Church from the world be swept away by the torrent of evil opinion and evil example.

3. The Lord Jesus Christ having promised to ratify in heaven those censures which in His name and according to His appointment are imposed by the officers of His Church, they cannot be despised or disregarded without guilt and serious spiritual danger.

4. There are five degrees of Church censure: admonition, rebuke, suspension, deposition and excommunication.

SECTION I.

ADMONITION.

1. This is the lowest degree of Church censure. It consists in kindly reproving an offender, warning him of his guilt and danger and exhorting him to be more watchful in the future. It is to be administered in private.

2. Admonition does not in all cases require specific authority from the Church court, but pastors and elders should regard it their duty personally to admonish any whom they see going astray into sin or neglecting the duties of religion.

SECTION II.

REBUKE.

1. Rebuke is a higher degree of censure and should be administered as the formal sentence of a Church court.

2. Where the offense is private, or where the interests of religion will not be injured thereby it should be in private. But where the offense is public and of an aggravated character the rebuke should be pronounced in public.

SECTION III.

SUSPENSION.

1. Suspension is a censure which may be inflicted either on a private member or on an officer of the Church. With respect to the former, it means a temporary exclusion from sealing ordinances. With respect to the

latter, it means a temporary exclusion from the exercise of office, and may also include exclusion from sealing ordinances. (Appendix No. 2, 6.)

2. This censure becomes necessary when very gross offenses have been committed, or when, notwithstanding admonition or rebuke, an offense is repeated or persisted in.

3. Suspension should generally be indefinite in its duration, continuing until the person suspended gives such evidence of repentance as may warrant its repeal.

4. In cases of gross offense the honor of religion may require that the offender, even though he confesses his sin and gives evidence of repentance, be suspended for a time. In such cases suspension should usually be for a definite time.

5. Persons accused of gross offenses may, in the judgment of the court, be suspended until the charges against them are investigated.

6. The sentence of suspension should, as a rule, be publicly announced, and may be administered in the absence of the offender.

SECTION IV.

DEPOSITIONS.

1. Deposition is a sentence depriving an officer of the church of his office. (Appendix No. 2, 7.)

2. The censure should not be inflicted except with the greatest deliberation and for the most important reasons. In cases of very gross offense the honor of religion and edification of the Church may require that the offender, even though he confesses his sin and manifests repent-

ance, be deposed from office. But, except in such cases, it is to be preceded by suspension.

3. Before proceeding to this sentence, in case of a minister, the Presbytery should seek the advice of the Synod, and in case of a ruling elder, the Session should seek the advice of the Presbytery.

4. The sentence of deposition passed on a pastor shall be publicly read to his congregation, which, at the same time, shall be declared vacant.

SECTION V.

EXCOMMUNICATION.

1. Excommunication is the judicial cutting off of an offender from the visible Church and pronouncing him to belong to the kingdom of Satan.

2. This fearful sentence is not to be passed except for such errors or violations of the law of God as are grossly inconsistent with the Christian profession, or for obstinate persistence in grave offenses in the face of milder censures.

3. The Session, when it considers this sentence necessary, shall refer the matter, with a full record of the proceedings and evidence in the case, to the Presbytery which may pass the sentence.

4. Before taking this step due notice must be given by the Session to the offender. After he has been duly notified to attend, the sentence may be passed by the court whether he be present or absent. (Appendix No. 2, 8.)

5. A warrant (Appendix No. 2, 9) having been issued by the Presbytery for the public announcement of the sentence, the officiating minister is to read the warrant

in the presence of the congregation and recount the steps taken in the case, showing the necessity of the sentence, after which he is to lead the congregation in prayer for the Lord's blessing on the action taken, and is then solemnly to pronounce the offending person cut off from the visible Church.

6. After the announcement of the sentence, he is to warn the members of the Church that the person cast out is no longer a brother, and that they are to avoid all unnecessary intercourse with him. Nevertheless excommunication does not destroy the bonds of natural and civil relations, nor free any from their obligations.

CHAPTER VIII.

WITHDRAWALS.

SECTION I.

MINISTERS.

1. When a minister joins another denomination without a letter of dismission, his Presbytery, if he was in good standing, shall make a record of the fact and erase his name from the roll. If he was not in good standing his Presbytery, in connection with striking his name from the roll, shall inform the body with which he has connected in regard to his ministerial standing, if in their judgment the interests of religion and honor of the Church so require.

2. When a minister experiences such a change in his doctrinal views as to feel that he can no longer adhere to the standards of the Church, and so notifies his

Presbytery, the Presbytery shall endeavor to remove his difficulties, and if they fail in this, shall grant him a certificate of ministerial standing, stating the reasons for his separation from the Presbytery, and shall then enter the facts on the record and erase his name from the roll.

3. If a minister feels that he has mistaken his calling or for other reasons desires to be released from the office of the ministry and so notifies his Presbytery, the Presbytery shall carefully consider his request and on being satisfied that his reasons are good and sufficient shall, without censure, grant his request and enter the facts upon the records.

4. If a minister ceases entirely to exercise the duties of his office and devotes himself to other pursuits without reasons satisfactory to his Presbytery, the Presbytery shall endeavor to persuade him to return to the work of the ministry, and if they fail in this, shall erase his name from the roll and enter the fact, with the reasons for their action, upon the records.

SECTION II.

ELDERS AND DEACONS.

1. If an elder or deacon becomes convinced of his inability to discharge the duties of his office, or that conditions are such that his continuing to do so would not be for the good of the congregation, and so notifies the Session, the Session shall endeavor to remove the difficulties, and if they fail in this, shall release him either for a time or permanently, as conditions seem to require, from the duties of his office.

2. In all such cases the facts shall be entered on the records of the Session and the action of the Session reported to Presbytery.

3. If conditions are such that the Session feels itself incompetent to take action in the case, the matter with a full statement of the facts and circumstances, is to be referred to the Presbytery for advice or action.

SECTION III.

CHURCH MEMBERS.

1. When a member joins some other Church without a letter of dismission, the Session shall make a record of the fact and erase his name from the roll.

2. If a member experiences such a change in his doctrinal views as to feel that he can no longer remain consistently in the Church, and so notifies the Session, the Session shall endeavor to remove his difficulties, and if they fail in this, shall make a record of the fact and erase his name from the roll.

3. If a member habitually absents himself from the communion table, and gives other convincing proof of indifference to his religious obligations, and does not yield to private admonition, the Session shall inquire whether he considers himself and wants to be considered by the Church as a member. On being informed that he does not, the Session shall make a record of the fact and erase his name from the roll.

4. When a member thus withdraws from the Church and his name is erased from the roll, it is usually proper that the congregation be informed of the fact by a public statement.

5. When members move out of the bounds of their congregation without taking letters of dismission, the Session shall endeavor, by correspondence or otherwise, to keep in communication with them. If they express proper interest in their church connection their names shall be retained on the roll. Otherwise, after more than a year's absence, the Session may either drop such names from the roll or transfer them to the list of Absent Members, as in their judgment seems best.

SECTION IV.

ABSENT MEMBERS.

1. If circumstances so require Sessions, in connection with their roll of members, may keep a list of Absent Members.

2. This list is to be composed of members who have been for more than a year out of the bounds of the congregation and with whom the Session has been unable to keep in communication; or who, while not withdrawing entirely from the church, do not express sufficient interest to be counted as active members.

3. Absent Members are not to be counted in making up the reports of the church, but are not, simply on account of their absence, to be debarred from the privileges of the church in case they return, and are entitled to certificates certifying their good standing up to the time of their removal.

4. In the Statistical Reports of congregations names transferred to the list of Absent Members are to be reported under the head of "Losses by Removals," and Absent Members who return are to be reported under the head of "Accessions by Certificates."

CHAPTER IX.

RESTORATION OF OFFENDERS.

1. The Lord Jesus Christ has given to the officers of His Church authority not only to inflict censures, but also to remove them and to restore offenders to the privileges of the Church.

2. No degree of guilt precludes restoration to Church privileges, on satisfactory evidence of repentance and reformation.

3. Offenders are to be restored by the same authority which censured them, or by the authority of a higher court.

4. The act of restoration should be publicly announced if the censure was public; but no announcement need be made in cases of private censure, unless the censure has been of long standing and become generally known.

5. An offender who desires to be restored shall make application to the court by which he was censured, acknowledging his sin and expressing his desire to be restored to the privileges of the Church, and his resolution to endeavor henceforth by the grace of God to live as becomes members of the Church of Christ.

6. The court is carefully to consider his request with the evidence of his repentance, and if satisfied of his sincerity and of the earnestness of his purpose to live a Christian life, is to remove the sentence and restore him to the privileges of the Church.

7. In cases of excommunication the Session is to refer the matter, with the evidence in the case, to the Presbytery, which, if satisfied of the sincerity of the

offender's repentance is to issue a warrant to the Session for his restoration. (Appendix No. 2, 10 and 11.)

8. Officers who have been deposed or suspended from office and also from the privileges of the Church are to be restored to the latter on satisfactory evidence of repentance, but are not to be restored to the exercise of their office until it is evident that the Church is prepared to receive them in their official character.

9. When an offender has been restored he is to be received by the Church as a brother, and not to be upbraided with his offense either by the officers or members of the Church.

CHAPTER X.

DISSENT AND PROTEST.

1. A dissent is a formal declaration of disagreement with a decision of the court. This right belongs only to members of the court present and voting and must be given immediately after the judgment dissented from is pronounced.

2. A protest is a more solemn and earnest declaration of disagreement with a decision of the court, and is the privilege not only of members of the court, but also of either party in a case which is the subject of investigation and decision. Notice of protest must be given immediately after the judgment is pronounced, and is to be followed by a statement of the reasons on which it is founded, to be given to the clerk of the court within ten days.

3. If a dissent or protest contains no disrespectful language or insinuations against the majority of the court, those who offer it have a right to have it recorded in the minutes.

4. The court should appoint a committee to prepare answers to reasons of protest which, having been adopted, are to be entered on the minutes. If not practicable to submit them to the judgment of the court, they may be entered on the minutes without being formally adopted by the court. A reply on the part of the protestors is not to be admitted. They may, however, with the consent of the court, withdraw or modify their reasons, which is to be followed by a corresponding modification of the answers, and here the matter is to rest.

5. The admission of a protest by a court implies no more than a recognition of the right of the protestor to exonerate his conscience, and is in no case to be considered as justifying him in disobedience or nonsubmission.

CHAPTER XI.

WAYS OF CARRYING A CASE FROM A LOWER TO A HIGHER COURT.

1. These are provided in order to remedy, in an orderly way, wrongs that may be done. When those who had no concern in the origin of proceedings are brought to review and confirm or amend, there is as great security against permanent wrong as our present imperfect state admits.

2. The decisions of all Church courts, except the highest, are subject to the investigation of a higher court, and may be brought before it in any of the following ways, that is, by review, reference, appeal, complaint, or declinature.

3. When a matter is transferred in any of these ways from a lower to higher court, except in cases of reference, the members of the lower court shall have the right to sit and deliberate but not to vote.

SECTION I.

REVIEW.

1. The records of all lower courts are subject to the review of the next higher court as often as the higher court may require.

2. In reviewing the records of a lower court, it is proper to examine: first, whether the proceedings have been constitutional and regular; second, whether they have been equitable, faithful and prudent; third, whether they have been properly recorded.

3. The review may be conducted by a committee, which shall report at the meeting at which it was appointed. If any censure or correction appears necessary, the members of the lower court present shall be heard in defense, and then the court shall pass judgment, which shall be entered both on its own records and on the records reviewed.

4. If in the review irregular proceedings are found so injurious as to require correction, the lower court shall be required to review and correct its proceedings, and to report the correction as soon as possible.

5. No judicial decision, however, shall be reversed by the court reviewing unless it is regularly brought up by appeal or complaint.

6. If the higher court is well advised by common report of neglects and irregularities of a lower court of which the records give no notice, especially in cases where gross errors and sins are suffered to pass without rebuke and offenders are permitted to escape without proper censure, it shall cite the lower court to appear and answer, and, if the charges are found true, inflict such censures and give such orders as it may judge necessary in the case.

SECTION II.

REFERENCE.

1. A reference is a judicial representaion made by a lower to the next higher court, of a matter not yet decided upon. This shall always be in writing.

2. Proper subjects of reference are cases that are new, that are peculiarly delicate and difficult, the decision of which may establish a precedent of extensive influence; and cases in which the court is much divided, or with which a number of the members are so connected as to render it improper for them to sit in judgment.

3. Reference may be either for advice, or for trial and decision of the case by the higher court.

4. In the former, the effect of reference is merely to suspend the judgment of the court making it; in the latter, it is to relinquish the decision and submit the whole case to the judgment of the higher court.

5. In cases of reference for advice the higher court ought, as a rule, to give the advice asked for. It may, however, in cases of reference for decision, decline to

give judgment, and remit the whole case, with or without advice, to the court referring it.

6. Notice of reference must be given to parties concerned in the case, and all evidence should be duly prepared and in readiness that the higher court may be able to hear and issue the case with as little delay as possible.

SECTION III.

APPEALS.

1. An appeal is the removal of a case from a lower to a higher court by a party aggrieved.

2. An appeal may be made either from a definite sentence as unjust or mistaken, or from any particular part of the proceedings on account of irregularities, such as refusing reasonable indulgence to a party on trial, declining to hear important testimony, hastening to a decision before the testimony is all taken, or manifesting prejudice in the case.

3. Appeals from a definitive sentence require revision of the whole case. In appeals from a part of the proceedings, the higher court may either review and give judgment on the whole case, or it may review only the particular acts excepted against.

4. Appeals are always to be made to the next higher court.

5. In judicial cases, that is, where a person is on trial for heresy or immorality, the right of appeal belongs only to the parties in the case. In other decisions or judgments of a court any member of the court may appeal.

6. The appellant must give his appeal, together with the reasons thereof, in writing, either to the court while

it is sitting or to the clerk or the moderator of the court, within ten days after the judgment appealed from is pronounced. In cases, however, where the delay was unavoidable the appeal shall not be refused for failure to comply with the above regulation.

7. The appellant shall lodge his appeal, with the reasons for it, with the clerk of the higher court at or before the beginning of its meeting, and either party may appear in person, or by counsel, or in writing. The court appealed from shall send up the full record of the case, or a certified copy, to the higher court.

8. If the case be one which was tried without a prosecutor in the lower court, it shall appoint one of its members, or some other person under its jurisdiction, to conduct the case before the higher court.

9. When an appeal comes before a court the first step is to inquire whether it conforms to the prescribed regulations. If so, it is to be received; otherwise not, except for special reasons.

10. Evidence that had not come to light at the first trial may be presented by either party in an appeal.

11. In considering an appeal the following order is to be observed: Reading the appeal, with the reasons for it; reading the record of the case; hearing the appellant; hearing the appellee; hearing members of the court appealed from; brief rejoinder by appellant; taking the vote.

12. The vote shall be taken on the question, "Shall the appeal be sustained?" and members may vote either to sustain, sustain in part or not to sustain.

13. If the appeal is sustained, either in whole or in part, the judgment of the lower court is set aside, and

the court may either close the case, if further proceedings are unnecessary, or it may try it, or remit to the lower court with directions how to proceed. Sustaining an appeal does not necessarily establish either the innocence or guilt of the party under process.

14. If the appeal be not sustained the judgment of the lower court is affirmed.

15. If an appellant manifests a litigious or other unchristian spirit in the prosecution of his appeal, he shall be censured according to his offense.

16. If an appellant after entering his appeal shall cease to prosecute it, it shall be dropped by the court unless he can show that he was providentially hindered.

17. The effect of an appeal is to suspend all further proceedings in the case until the appeal is issued. But if a sentence of suspension or deposition be appealed from, it shall be considered in force until the matter is decided.

18. In cases where an appeal would necessarily and injuriously delay, proceedings, it is proper for the lower court to refuse to admit an appeal and proceed with the trial. In such cases the party refused an appeal may complain to the higher court.

SECTION IV.

COMPLAINTS.

1. A complaint is a representation made to a higher court in respect to a decision of the lower court regarded as being irregular or unjust.

2. It differs from an appeal in that it does not suspend proceedings in the case, and is the privilege of any one under the jurisdiction of the court. However, in judicial

cases a party declining to appeal shall not be allowed to enter a complaint.

3. Complaints are usually to be entertained only where the complainants do not have the right of appeal, or where an appeal is refused.

4. A complaint brings the whole proceedings of the lower court in the case under the review of the higher, and if the complaint be found to be well grounded, the higher court may not only reverse the decision of the lower court, either in whole or in part, but also subject it to such censure as the case may require.

5. The same rules of procedure are to be allowed in complaints as in appeals.

SECTION V.

DECLINATURE.

1. A declinature is the refusal of a party under process to submit to trial by that particular court.

2. Declinature is warrantable where the court betrays unfairness or partiality, where it prejudices the case, where it goes beyond its lawful authority or where it permits persons nearly related to either of the parties, or at enmity with either, or who have themselves been active as parties, to sit and vote in the case after they have been challenged.

3. A declinature is to be admitted by a court only when it is accompanied with reasons and notice of appeal. It in no case ends the matter, but only removes it by appeal to a higher court, where it is to be considered according to the rules already given.

CHAPTER XII.

JURISDICTION.

1. A member dismissed from a congregation shall be considered under its jurisdiction until received by another.

2. A minister, in like manner, shall be considered as under the jurisdiction of the Presbytery from which he was dismissed until he becomes a member of another.

3. An offense, however, committed by either a minister or member between the time of his dismissal from one body and his reception by another, but which did not come to light until he was received, shall be under the cognizance of the latter body.

CHAPTER XIII.

LIMITATION OF TIME.

1. Process in case of an offense must begin within one year after it has become known. Offenses that have been known for that time shall not be made the subject of process unless aggravations connected with them have recently come to light.

2. While the limitation of time is fixed at one year, Church courts should in nearly all cases proceed with the exercise of discipline as soon as possible after offenses have been committed.

3. A person who has once been tried for an offense and either acquitted or convicted cannot be tried a second time for the same offense.

CHAPTER XIV.

MATTERS UNPROVIDED FOR.

Any matters of discipline or details of process not provided for are left to the judgment of the court having jurisdiction in the case. The court, however, is to be governed by the general principles of the Book of Discipline.

RULES OF ORDER.

1. *Constituting the Court.*—At the time appointed the moderator of the last meeting, or his alternate, or in their absence the oldest minister present, shall open the meeting with a sermon and constitute the Court with prayer, and preside until the roll has been called.

2. After the calling of the roll, the moderator-elect shall be called to the chair. If a moderator for the meeting has not been elected, an election shall then be held in the manner prescribed. (See Book of Government, chapter IX, section 1, paragraph 3.)

DUTIES OF THE MODERATOR.

3. *Appointment of Vice-Moderator.*—It shall be the duty of the moderator on taking the chair to appoint a vice-moderator, who shall preside in case of his absence and assist in his official duties if desired.

4. *Opening of Sessions.*—At the hour appointed the moderator shall take the chair, call the house to order and open the meeting with prayer, unless devotional exercises have been held. If a quorum is present the court shall then proceed to business.

5. *Enforcing the Rules.*—The moderator shall preside over the court, enforce its Rules of Order, and endeavor to conduct all business to a speedy and proper result.

6. *Announcing Motions and Speakers.*—He shall announce to the court every subject of deliberation that comes before it, and the names of members who rise to speak.

7. *Orders of the Day.*—He shall keep a careful note of all orders of the day, and call them up at the time appointed.

8. *Taking the Vote.*—When the deliberations on a particular subject are closed, he shall give a clear and concise statement of the question, take the vote, and announce the result from the chair.

9. *Moderator's Vote.*—In a vote taken by ballot or by roll-call, he shall vote with the other members. In all other cases he shall have the casting vote if the house be equally divided. If he is unwilling to decide he shall put the question a second time, and if the result be the same and he still declines to vote, the question shall be lost.

In questions in which he voted with the other members he shall not have the casting vote.

10. *Deciding Questions of Order.*—He shall decide all questions of order, subject to an appeal to the house by any two members; or he may, without appeal, submit the question to the house.

11. *Taking Part in Deliberations.*—He may speak on questions of order without leaving the chair. When he would express his views on any other question, he shall call some other member to the chair and take the floor as other members of the court.

12. *Appointment of Committees.*—It shall be his duty to appoint all committees, unless otherwise determined by special motion. Such appointments, however, are subject to the approval of the court.

DUTIES OF CLERKS.

13. *Principal Clerk.*—It shall be the duty of the principal clerk to keep a roll of the members, and call it whenever required by the court; to read the minutes and such papers as are presented to the court; to record its transactions; to preserve its records and papers; to make

a note of all unfinished business to come before the court, and to sign all orders and official papers.

14. *Second Clerk.*—It shall be the duty of the second clerk to take charge of all papers relating to statistics, prepare the forms, and take necessary measures to secure full and accurate statistical information; to assist the principal clerk in reading papers and in writing the minutes of the meeting, and, in the absence of the principal clerk, to perform such other duties as belong to that office.

15. *Bill Clerk.*—It shall be the duty of the bill clerk to take charge of the docket, and of all papers and reports adopted by the court; to see that papers and reports referred are placed in the hands of the proper committees, and properly returned by such committees to the clerk's table; and to place all such papers and reports in proper order in the hands of the principal clerk at the close of the meeting.

QUORUM.

16. *Necessary for Business.*—No business may be transacted without the presence of a quorum, as prescribed in the Book of Government.

17. *Want of Quorum.*—If a quorum be not assembled at the hour appointed any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

COMMITTEES.

18. *Regular Committees.*—It is left to the various courts to determine what committees are necessary for their work, and also the number of members of each committee.

19. *Time of Appointment.*—Immediately after the unfinished business of the previous meeting is disposed of the moderator shall announce the regular committees.

20. *Duties of Committees.*—Every committee is carefully to consider all matters referred to it and make such recommendations as seem wise and proper.

21. *Chairman of Committee.*—The first named member of a committee is the chairman, whose duty it is to call the committee together, preside in its meetings and see that the business committed to it is properly considered. In case of his absence or inability, the next named member is to take his place.

22. *Special Committees.*—Special committees are to be appointed whenever the court may deem it necessary, but are not to be appointed by the moderator without the authority of the court.

Special committees may be either for a time or permanent, according to the nature of the business committed to them.

23. *Discharge of Committee.*—The acceptance of a report from a committee, except in case of permanent committees, discharges the committee, unless the report be recommitted, or the committee continued.

24. *Committee of the Whole.*—Whenever it may be deemed best the court may rseolve itself into a committee of the whole, in which the members may converse together without the formalities of a court in session. The moderator shall appoint a chairman to preside, and the Rules of Order insofar as they are applicable to a committee are to be observed. The committee cannot adjourn, but must always rise and report, and its report

is to be considered and acted on as the report of any other committee.

25. *Order of business.*—After prayer or devotional exercises, the following order of business is to be observed:

1st. Calling the roll and reading and approving the minutes of the previous session.

2d. Receiving communications, papers and reports which require reference.

3d. Receiving reports and resolutions which require consideration.

All of the above shall be placed on docket in the order named, without reading, unless taken up by unanimous consent.

4th. Special order of the day, if there be such.

5th. Unfinished business.

6th. New business, in the order in which it was placed on the docket.

26. *Motions.*—In order that any matter may be brought before the court for consideration a motion to that effect must be made and seconded and then announced by the moderator, and without such motion no speaking or debate shall be allowed.

27. *Exceptions.*—The only exceptions to the above rule are, that the mover of a resolution may, without a second, be allowed two or three minutes to explain his motion; and members may be allowed by the moderator, as a matter of personal privilege, to make statements and explanations for the information of the court, which do not call for action. Such personal privileges, however, are not to be allowed to interfere seriously with

the business of the court and are usually to be granted when there is nothing immediately before the house.

28. *Motion Reduced to Writing.*—The mover shall be required to put his motion in writing if the moderator or any member requests it.

29. *Withdrawal.*—The mover may, with the consent of his second, withdraw his motion before any debate has taken place thereon, but not afterwards without the consent of the court.

30. *Motions Not Debatable.*—Motions to adjourn, to docket, to lay on the table, to take up any specified matter of business, and the call for the question or for the previous question shall be put without debate. The motion to adjourn may be amended as to time for reassembling, which amendment shall be open to debate.

31. *Limitation to Debate.*—On questions of order, postponement and commitment no member may speak more than once, and on other questions not more than twice, without express permission of the court.

32. *Privileged Questions.*—When a question is under consideration no motion shall be received except "to adjourn," "to docket," "to lay on table," for "the previous question," for "the question," "to postpone indefinitely," "to postpone to a time certain," "to commit," or "to amend;" and these motions shall have precedence in the order in which they are here arranged.

33. *Design of Privileged Questions.*—These privileged questions are not designed to separate amendments or appendages from the main question, and consequently cannot be moved on each other but upon the main question, except that "to adjourn" and "to postpone to a time certain" may be amended as to time; "to commit"

may be amended as to the committee and instructions; and "the call for the question" shall be simply a call for a vote on the particular motion immediately under discussion.

34. *Motion to Adjourn.*—A motion to adjourn is always in order, except when a member is on the floor or the court is taking a vote.

35. *To Docket.*—A motion to docket, if carried, places the matter on the docket to come up without a motion when business previously docketed is disposed of. Papers and reports may be presented and docketed between the consideration of matters previously placed on the docket.

36. *To Lay on the Table.*—The motion to lay on the table has for its object the temporary removal of business from consideration, and if decided in the affirmative on the main question or on any amendment or substitute, removes the whole subject from before the court until it is again taken up. The effect of the motion shall be stated by the moderator before calling for a vote.

37. *Taking Up Business on the Table.*—Business laid on the table shall be brought up by the clerk when the docket is cleared.

38. *Previous Question.*—Any two members may call for "the previous question," which shall be put to the house in this form: "Shall the main question now be voted on?" If carried in the affirmative all debate shall cease, and the court shall vote, first on privileged questions and amendments, if there be any, and then upon the main question.

39. *The Question.*—The following distinction is to be observed between "the previous question" and simply "the

question:" The object of the former is to stop all discussion and bring the whole matter to a vote; the object of the latter is to stop debate on some particular motion immediately under discussion, and if carried in the affirmative requires a vote only on that particular motion, which, if that be not the main question, leaves the matter open for further discussion. The call for "the previous question" or for 't'he question" shall be made in the form of a motion.

40. *Indefinite Postponement.*—When any question has been indefinitely postponed it shall not be taken up again for consideration during that meeting except by a two-thirds' vote.

41. *Postponement to a Time Certain.*—When a question is postponed to a time specified it becomes the order of the day for that time and takes the precedence of all other business.

42. *To Commit.*—A motion to commit, if carried, refers to a committee the matter under discussion with amendments and substitute, if there be such.

43. *Amendments.*—Motions are always open to amendment, even to the complete alteration of the motion.

44. *Number of Amendments.*—Two separate amendments to a motion shall not be considered at the same time. An amendment may itself be amended, but no further complications in this way shall be allowed; and this last amendment shall be considered first . .

45. *Substitutes.*—A substitute for a motion shall be considered when it covers the ground of the original motion and is of such nature as to supresede it entirely. The adoption of a substitute disposes of the original motion.

46. *Amendment to Substitutes.*—A substitute is open to amendment in the same manner as an original motion. A substitute for a substitute, however, shall not be allowed.

47. *Division of Question.*—If a motion under debate contains more than one point, any two members may have it divded and a vote taken on each part.

48. *Reconsideration.*—A motion to reconsider must be made by a member who voted with the majority, and, unless offered during the same session of the court in which the action was taken, shall require a two-thirds vote to adopt.

49. *Consideration Item by Item.*—Reports or resolutions containing more than one point may either be adopted as a whole or received for consideration item by item. In the latter case a motion is necessary for the adoption of each item, and after all the items have been acted on the paper should be adopted as a whole.

50. *Majority and Minority Reports.*—When the members of a committee or board present a majority and a minority report, the former is to be read first and then the latter, which, being offered as a substitute, is to be considered first.

DEBATE.

51. *Addressing the Moderator.*—When any member desires to speak he must rise and address the moderator, and may not proceed until the moderator recognizes him and announces his name.

52. *Obtaining the Floor.*—The member who first addresses the moderator is to be granted the floor. If two or more address him at the same time he is to give the floor to the one farthest from the chair.

53. *Reserving the Floor.*—When two members address the moderator at the same time, the one who fails to obtain the floor is to be granted it next in order.

54. *Exceptions to the Above Rules.*—The mover of a resolution, or in case of reports from committees the chairman or some other member of the committee, is entitled to the floor immediately after the motion is announced, if he desires it; and when two members in succession have been heard on the same side of a question, the moderator is to grant the floor to some member of the other side, if any member desires it.

55. *Decorum of Speakers.*—Every member when speaking shall first address himself to the moderator, and then speak to the house in general, but shall not address any member individually except through the moderator; he shall treat the other members, and especially the moderator, with decorum and respect, and shall attend closely in his speech to the question under consideration.

56. *Calls to Order.*—If a speaker acts in any respect in a disorderly manner it shall be the right of any member and the duty of the moderator to call him to order; and when thus called to order he shall at once take his seat, until it is determined whether or not he was out of order, or until he is given leave by the court to proceed.

57. *Deciding Questions of Disorder.*—It rests with the moderator to decide all cases where a member is called to order, subject to appeal to the court.

58. *Appeals.*—Any member, with a second, may appeal from any decision of the moderator. In such cases the member appealing shall be allowed two minutes in which to state his reasons, and the moderator an equal time to explain his ruling. Then, without further

debate, the question shall be put in this form: "Shall the decision of the moderator be sustained?"

59. *Decorum and Attention of Members to the Court.*—Members of the court shall attend closely to the business in hand, and shall not engage in private conversation or in anything that may cause confusion or disorder, while any member is speaking or the moderator is taking a vote.

60. *Interruptions.*—No speaker shall be interrupted unless he is out of order or for the purpose of correcting mistakes or misrepresentations.

61. *End of Debate.*—When "the question" or "the previous question" has been decided in the affirmative, or when the moderator has begun taking the vote, no further debate or remarks shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified and the moderator shall begin again to take the vote.

62. *Opportunity for Debate.*—Before putting any debatable question to a vote the moderator shall first give an opportunity for remarks.

VOTING.

63. *Taking the Vote.*—In taking the vote the moderator shall repeat the motion and then put the question in the following form: "All who are in favor of this motion will say AYE;" and after the affirmative is expressed, "All who are opposed will say NO."

64. *Division.*—If there is any doubt as to the result, the moderator or any two members may call for a division. In that case the moderator shall repeat the motion and require first the ayes, and then the noes, to rise and be counted, and shall pronounce accordingly.

65. *Ayes and Noes.*—One-third of the members present may demand the ayes and noes on any question. In that case the roll shall be called and the vote of each member recorded in the minutes.

66. *Non-Voting Members.*—Members who do not vote are to be reckoned with the majority. They should not, however, without good reasons, refrain from voting on any question. When the ayes and noes are recorded those who decline to vote, or are excused from voting, are to be so recorded in the minutes.

67. *Interested Parties.*—In matters relating to the interpretation and application of the Rules of Order and Laws of the Church, no member shall have a right to vote on any question in which he is personally interested.

68. *Filling Blanks.*—When various propositions are made with respect to filling blanks with particular numbers or times, the vote shall first be taken on the largest number and the longest or remotest time. This rule is to be observed even though it should set aside the regulations in regard to the order of amendments and substitutes.

69. *Majority Vote.*—In all cases not otherwise prescribed, a majority of the votes cast shall be sufficient for adoption or election.

MISCELLANEOUS.

70. *Private Sessions.*—All courts have the right to sit in private session on any business which in their judgment ought not to be made a matter of public discussion.

71. *Leave of Absence.*—No member should leave the house while the court is in session without permission

from the moderator, nor leave the meeting before final adjournment without express leave of the court.

72. *Final Adjournment.*—Before final adjournment the minutes of that day's session shall be read and adopted, the minutes of the meeting as a whole approved, the roll called and the names of those present recorded. Then, after prayer and the singing of an appropriate Psalm, the moderator shall declare the court adjourned to meet at the appointed time and place, and shall then pronounce the apostolic benediction.

73. *Amendment of Rules.*—These Rules of Order may be amended according to the regulations prescribed in the Book of Government, Law of Overture.

74. *For All Courts.*—These Rules of Order are to be observed by all courts of the Church, so far as they may be applicable.

75. *Cases Unprovided For.*—All cases unprovided for in the foregoing Rules are to be governed by the general principles of parliamentary law.

APPENDIX No. 1.

1. *Form of Certificates for Members Leaving a Congregation:*

This certifies that.....is a member in full communion of the Associated Reformed Church at..... .....(give name and postoffice address of the congregation), and is hereby dismissed at his own request, and is commended to the Christian love and fellowship of any church to which the providence of God may direct him.

....., Moderator.

....., Clerk.

Given at.....this....day of..... (If the certificate is requested in order to connect with some particular congregation, it should be so stated in the certificate.)

2. *Form of Certificate for Members Who Have Been for Some Time Absent:*

This certifies that.....at the time of his departure from this place (state the time), was a member in full communion of the Associate Reformed Church of.....and that we know of nothing since which ought to preclude him from the privileges of the Christian Church. He is, therefore, dismissed at his own request, etc.

....., Moderator.

....., Clerk.

Given at.....this.....day of.....

WILLIAM SMITH MORTON LIBRARY
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& PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION
RICHMOND, VA 23227-4597

3. *Form of an Application for the Moderation of a Call:*

The Associate Reformed Church of..... under the inspection of.....Presbytery, being at present vacant, and anxious to obtain the stated administration of the Word and Ordinances, have agreed to petition, and do hereby most heartily petition, the Presbytery (or the moderator of the Presbytery) for the moderation of a call.

By order of the congregation.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

4. *Attestation of a Call:*

I hereby certify that, agreeable to appointment, I preached on the....day of..... in the congregation of.....and presided in the moderation of a call for a pastor, which was made out for Mr. (or Rev.).....of the.....Presbytery.

....., Moderator.

Done at.....this....day of.....

5. *Form of a Call:*

We, the officers and members of the Associate Reformed Church of.....being assured of your ministerial qualifications, have agreed to call, and do hereby most heartily call you.....to undertake the office of pastor of this congregation; and on your acceptance of this, our call, we promise you all due support, respect, encouragement and obedience in the Lord.

In witness whereof we have hereunto subscribed our names, this....day of.....

6. *Form of Call for a Copastor:*

We, the congregation of.....at..... .....in the county of.....and State of .....finding that the work of our congregation has grown so as to be burdensome to our pastor, and finding ourselves able and willing to support a copastor, and being satisfied of the suitableness of Mr. .....do heartily call and entreat him to undertake the shepherding of our souls as a copastor with our present pastor, Mr.....and upon his acceptance of this, our call, do promise him all due support, encouragement and obedience in the Lord.

In witness whereof we have hereunto subscribed our names this....day of.....in the year of our Lord.....

7. *Form of Certificate of Licensure:*

The.....Presbytery of the Associate Reformed Church, being assured of the piety, abilities and attainments of Mr.....student of theology, admitted him to trials for license; and these trials giving evidence of his qualifications for the Gospel ministry, they did, at their meeting at.....on the.... day of.....in the name of the Lord Jesus Christ, license him to preach the Gospel of peace within their bounds and in all other places to which the providence of God may direct him.

By order of the.....Presbytery.

....., Moderator.

....., Clerk.

Given at.....this....day of.....

8. *Form of Certificate of Ordination:*

The.....Presbytery of the Associate Reformed Church, having admitted Mr.....to trials for ordination, and having judged him to be duly qualified for the Gospel ministry, did, at their meeting at.....on the....day of.....solemnly ordain him, in the name of the Lord Jesus Christ, to the office of the holy ministry, and did afterwards receive him into ministerial fellowship.

By order of the Presbytery.

....., Moderator.

....., Clerk.

Given at.....this....day of.....

9. *Form of a Transfer, in Case of a Call, from One Presbytery to Another:*

The.....Presbytery of the Associate Reformed Church having received from the..... Presbytery a call for Mr. (or Rev.).....to the pastoral charge of the congregation at..... .....under the inspection of that Presbytery, and the said call being by them approved and by him accepted, (did dissolve his pastoral relation and) do hereby transfer him to the.....Presbytery for ordination (or installation) in the pastoral charge of the said congregation.

By order of the Presbytery.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

10. *Form of Certificate for Ministers, Licentiates and Students of Theology:*

This certifies that Rev. (or Mr.).....is a minister of the Gospel (licentiate or student of theology) in regular standing of the.....Presbytery of the Associate Reformed Church, and is hereby dismissed at his own request to connect with.....and is commended to their Christian love and fellowship.

By order of the Presbytery.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

(If it is desired, an open certificate is to be given, to read thus—"dismissed at his own request and commended to the Christian love and fellowship of any body of Christians to which the providence of God may direct him.")

APPENDIX No. 2.

1. *Form of an Accusation:*

Accusation issued against.....by order of the.....

Whereas.....is a heinous sin contrary to the Word of God and to the profession of this Church founded thereon, and injurious to the religion of the Lord Jesus Christ; and

Whereas, its is charged that you.....are guilty of the offense above mentioned in that you did at..... on the....day of.....(insert the facts);

It is, therefore, deemed just and necessary, and is so ordered by.....(Session or Presbytery) that you be proceeded against according to the Word of God and the Discipline of this Church for the above-mentioned offense.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

(If the accusation be founded on common report it should read: "And, whereas, it is charged by common report that you are guilty of the above mentioned offense, in that you did (or have repeatedly)..... (insert the facts); it is therfore, etc.")

2. *Form of a Citation:*

You.....are hereby summoned by order of .....to appear before the said.....

at.....on....day of.....at....o'clock, to answer to the accusation herewith presented.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

3. *Form of Citation to Witnesses:*

You.....are hereby summoned by order of .....to appear before the said..... at.....on the....day of.....at.... o'clock to give your testimony in the case of..... .....now under process.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

4. *Form of Request to Witnesses Not Under Jurisdiction of the Court:*

You.....are hereby earnestly requested by.....to appear before said.....at .....on....day of.....at....o'clock to give your testimony in the case of..... now under process.

....., Moderator.

....., Clerk.

5. *Form of Oath to be Administered to Witnesses:*

You do swear by the living God that the testimony which, in answer to questions or otherwise, you are now to give in this case shall be, to the best of your knowledge, the truth, the whole truth, and nothing but the truth, as in the presence of Him who searcheth the heart and to whom you shall at last render your account.

6. *Form of an Act of Public Suspension:*

Whereas.....has been convicted before the.....of the sin of.....; (and, whereas, the.....have from time to time endeavored in the spirit of meekness to reclaim their offending brother;) and, whereas, his continuing in his sin and refusing to listen to the admonition of his brethren render it necessary for the honor of Jesus Christ, the purity of religion, for a warning to others, and for his own good, to inflict on him a public censure; the..... .....did, in the name of the Lord Jesus Christ, and as a court constituted in His name, suspend and exclude the said.....from the sealing ordinances of the Church, till he return from the error of his way and give proof of sincere repentance.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

7. *Form of an Act of Suspension or Deposition from Office:*

Whereas.....has been convicted before the.....of the sin of.....; and, whereas, it is especially needful that office-bearers in the house of God be sound in the faith, of good report, and, by their blameless lives, examples to the flock; and, whereas, the continuance of the said.....in the office which he now holds is, for these reasons, injurious to the welfare of the Church, the..... aforesaid did, in the name and by authority of the Lord Jesus Christ, given unto them as a court constituted in his name, suspend (or depose) the said.....

from office, and prohibit him from performing any of the official duties of that office until he be lawfully restored thereunto.

....., Moderator.

....., Clerk.

Done in.....at.....this....day of.....

The above form is to be observed in those cases where, according to the Discipline of the Church, suspension or deposition is judged necessary, whatever contrition be manifested, but in the event of contumacy, or persisting in the offense, the following clauses are to be added immeidately before the signature of the moderator and clerk: "And, whereas, the said.....has refused and still refuses to submit to that authority to which he owes, and to which he has promised, subjection in the Lord; and whereas he gives no evidence of sincere repentance of his sin, the.....further did, in the same Name and by the same authority, suspend the said.....from the sealing ordinances of the Church until he shall give evidence of sincere repentance."

8. *Form of a Sentence of Excommunication:*

Whereas.....was convicted before the .....(Session or Presbytery) of the heinous sin of.....; and, whereas, the Lord Jesus hath especially given it in charge to the courts of His house not to suffer sin upon a brother, but to endeavor in the fear of God to reclaim him by authoritatively admonishing, rebuking and otherwise censuring him, all of which has been done; and, whereas, notwithstanding these efforts to reclaim him, he remains obstinate, giving no

evidence of repentance or sorrow for his sin, the..... .....Presbytery did, in the name and by the authority of the Lord Jesus Christ, excommunicate the said .....casting him out of the Church and declaring him to be of the number of those whom the Lord Jesus commanded His Church to regard as heathen men and publicans.

....., Moderator.

....., Clerk.

Done in.....at.....this....day of.....

9. *Form of Presbyterial Warrant for Pronouncing the Censure of Excommunication:*

The.....Presbytery of the Associate Reformed Church, having found just cause of excommunication against.....and having, at their meeting at.....on the....day of.....passed sentence of excommunication, do hereby appoint and direct you, Rev.....to pronounce said sentence in the presence of the congregation at..... .....on....day of.....

By order of the Presbytery.

....., Moderator.

....., Clerk.

Given at.....this....day of.....

10. *Form of an Act of Restoration of One Who Has Been Excommunicated:*

Whereas.....who has been shut out from the communion of the Church, has now given satisfactory evidence of sincere repentance, the..... Presbytery did, at their meeting at.....on

....day of.....in the name and by the authority of the Lord Jesus Christ, absolve him from the sentence of excommunication formerly pronounced against him, and restore him to the full communion of the Church and the full use of all its privileges.

....., Moderator.

....., Clerk.

Done at.....this....day of.....

11. *Form of Presbyterial Warrant for Announcing an Act of Restoration:*

The.....Presbytery of the Associate Reformed Church, having found just and sufficient cause for absolving.....from the censure of excommunication which he is now under, and for restoring him to the privileges of the Church, and having at their meeting at.....on....day of.....accordingly absolved and restored him, do hereby appoint and direct you, Rev.....to announce his absolution and restoration to the congregation at.....
.....on....day of.....

By order of the Presbytery.

....., Moderator.

....., Clerk.

Given at.....this....day of.....

BOOK OF WORSHIP.

CHAPTER I.

THE DESIGN OF THIS DIRECTORY.

1. To secure substantial uniformity in the whole Church by setting forth:

(a) The ordinances of divine institution.

(b) What may be suggested by human prudence in the administration of these Scriptural ordinances, agreeably to the general tenor of the Word of God, care being taken to maintain the substance and intention of the Divine Author in appointing them.

2. To stir up the gifts of those who minister about our New Testament altars; furnish helps to the maintenance of sound doctrine, spirituality in prayer and dignity in praise; so that all things may be done for the glory of God, and for the edification and comfort of the worshipers.

CHAPTER II.

WORSHIP IN A PARTICULAR CONGREGATION DEFINED.

Worship in a congregation consists in the observance of the ordinances which God has appointed in his Word, viz.: prayer and thanksgiving; singing of Psalms; the reading, hearing and preaching of the Word; the administering and receiving of the Sacraments; the contributing of our substance for the maintenance of the Gospel, and the dismissing of the people with a blessing.

CHAPTER III.

OF ASSEMBLING OF CONGREGATION AND THEIR BEHAVIOR IN PUBLIC WORSHIP.

SECTION I.

1. When the congregation is to meet for public worship, the people, having prepared their hearts thereunto, ought all to come and join therein, not absenting themselves from these public ordinances through negligence or upon pretences of private meetings; and it is requisite for the decorum of public worship that both minister and people use their diligence to attend punctually at the hour appointed.

2. Let all enter the assembly and take their places reverently, the children with their parents, avoiding whispering or conversation as much as possible, abstaining from all levity of deportment, and thus manifesting a becoming regard for the sacredness of the place and the business before them.

3. The congregation having assembled, the minister, after calling them to worship the great name of Jehovah, may begin with prayer after this manner:

In reverence and humility acknowledging the incomprehensible greatness and majesty of Him into whose presence they in a special manner appear, and humbly beseeching Him for pardon, assistance and acceptance in the whole service then to be observed, they confess their own vileness and unworthiness to approach so near to Him, and their utter inability of themselves to render acceptable worship—all in the name and through the mediation of the Lord Jesus Christ.

The order of worship, however, is left to the wisdom and discretion of the minister.

Singing of praise may properly occupy the first place, as has long been a custom in many congregations.

4. The public worship being begun, the people are wholly to attend upon it, forbearing to read anything except what the minister is reading or citing, and scrupulously abstaining from conferences and salutations and also from all gazing around, sleeping, irreverent postures, or any other indecorous behavior which may disturb the minister or divert the other worshipers or hinder themselves or others in the service of God.

5. If any, through necessity, be hindered from being present at the beginning, let them enter the assembly as quietly as possible, so that other worshipers be not disturbed; and let them at once reverently compose themselves to join with the assembly in that ordinance of God which is then in hand.

SECTION II.

1. Reading of the Word in the congregation, being part of the public worship of God and a special means of edification, should not be omitted. This part of the service may be conducted by the officiating minister or others whose gifts and character fit them for reading to the edification of the hearers.

Each worshiper should be provided with a Bible and should accompany the public reading of the Scriptures.

2. How large a portion of the Holy Scriptures should be read at one time must be determined by circumstances and the wisdom of the person conducting the service.

3. Expository remarks along with the reading are greatly edifying when they are clear and concise, and confined to the text. Great care, however, must be had not to disturb the progress of thought in the passage read.

SECTION III.

OF SINGING PSALMS.

1. It is the duty of Christians to praise God publicly by the singing of Psalms together in the congregation.

2. It is the will of God that the Psalms, hymns and spirtiual songs contained in the Book of Psalms be sung in His worship, both public and private, nor shall any other songs be used in worship by members of the Associate Reformed Church. (See Appendix, Article IV, giving reasons for the exclusive use of an inspired Psalmody.)

3. In this exercise the chief care should be to sing with the understanding and with grace in the heart, making melody unto the Lord.

4. And inasmuch as this part of public worship is designed for the glory of God and the edification of the congregation, and not for entertainment, therefore, the music, for the most part, should be grave and simple, so that the people can profitably join in this part of the service.

5. It belongs to Sessions to regulate the singing of praise, and to see that this important part of public worship is rendered for edification, and in the best possible manner.

SECTION IV.

OF PUBLIC PRAYER BEFORE THE SERMON.

As the great design of preaching is to enlighten the hearer and bring his will and conscience under the control of the truth; and as the understanding is darkened, the will perverted, and the conscience insensible so that all men are dead in trespasses and sins, and do continually resist the overtures of God's mercy through Jesus Christ; and as there is no power in man to overcome his blindness of mind and hardness of heart; and as, under the administration of the Spirit, His quickening and illuminating influences are promised in answer to prayer, therefore, it is highly proper that specific and extended prayer be offered to the Father in the name of Christ for the Spirit's gracious operations on the hearts of all the hearers. That this duty may be profitably discharged the following things are enjoined:

The leader must come to the throne of grace with his own heart quickened and humbled with a sense of his sins and apprehension of the mercy of God in Christ; with a yearning that others may share in the blessings of the Gospel, and that they may know Christ in the power of His resurrection and the fellowship of His sufferings; with an earnest desire and expectation that God's Word, in the mouth of His servant, now about to be proclaimed, would be the wisdom of God and power of God unto the conversion of sinners and the edification of saints in their most holy faith.

Prayer before the sermon should include:

1. Ascriptions of praise to God for the excellences of His character and works.

2. Confession of sins, both of omission and commission; sins personal and national; the blindness of our minds and hardness of our hearts; our unthankfulness for our many mercies, and insensibility to God's claims upon us.

3. Thankful acknowledgment of His many mercies to us as individuals, as families, and as a nation; of His constant care and the unfailing bounties of His providence; of His love in sending His only begotten and well beloved Son into the world as the Savior of sinners; of His great goodness in inviting us to draw near to Him with the confidence of children through the mediation of Christ, in providing for us the ordinances of worship, and in the promised help of the Holy Spirit.

4. Prayer for His gracious presence, guidance, and blessing in the ordinances of His own appointment, that they may prove means of grace to His people, and of conviction and conversion to the unbelieving.

5. Prayer for the enlargement and extension of the kingdom of Christ; for times of refreshing to the Church everywhere; for missionaries and missionary operations at home and abroad; for schools, colleges and seminaries; and for every other agency that has for its end the glory of God and the salvation of the world.

6. Prayer for nations, that peace and good will may reign in all the earth; for rulers, that they may rule in righteousness, remembering that they are ministers of God; for newspapers and editors, that they may rightly use their far-reaching influence for truth and righteousness.

(NOTE.—The above synopsis is designed to indicate in a general way the order and objects of the prayer.

Much must be left to the wisdom of the minister. He should remember especially the peculiar needs of the congregation, and at all times guard against tediousness and formality.)

SECTION V.

OF THE PREACHING OF THE WORD.

1. Preaching of the Word, being the power of God unto salvation and one of the greatest and most excellent works belonging to the ministry of the Gospel, should be so performed that the workman need not be ashamed, but may save himself and those who hear him.

2. It is presupposed (according to the rules of ordination) that the minister of Christ is in some good measure fitted for so weighty a service by his skill in the original languages and in such arts and sciences as are helpful to the ministry; by his knowledge in the whole body of theology, but most of all in the Holy Scriptures; and by the illumination of God's Spirit and other gifts of edification, which he ought still to seek by prayer and an humble heart, together with reading and studying the Word, resolving to admit and receive any truth not yet attained whenever God shall make it known unto him. All which he is to make use of and improve in his private preparations before he delivers in public what he has provided.

3. The subject of his sermon should be some verse or passage of Scripture, setting forth some doctrine or principle of the Word, or he may expound some chapter, Psalm or entire book in regular order.

4. In the treatment of his subject the minister is to set forth the truth contained therein plainly and orderly, avoiding as much as possible the use of technical terms

or language which his hearers may not understand, and confirming his statements with Scripture rather than with human reasoning. Nor is he to rest with setting forth the truth in a general way, but should make special application of it to his hearers as their particular wants and sins may require.

5. While the pulpit is worthy of every attainment of scholarship and every gift of eloquence, it is very far from being a place for the mere display of scholarship and eloquence; nor is it a place for indulgence in humor or for any sensational devices of any kind. On the other hand, remembering that he is an ambassador for Christ, the preacher should deliver his message with a gravity, a fidelity, an earnestness and a sense of responsibility in keeping with the high commission which he holds from his Lord; and by so doing he may expect the presence and the power of the Holy Spirit in his work.

SECTION VI.

As the sermon should be preceded, so it should be followed with prayer.

1. In this, thanks should be given to God for the gift of His Son and for all the provisions of His grace; for the means of grace which he has appointed; for access to them—with prayer for the sanctified use of the present opportunity of waiting upon Him in the ordinances of His house; for the pardon of the sin of our "holy things;" for the continued enjoyment of these privileges, and for such other things as the circumstances or the occasion may suggest as appropriate.

2. The prayer being ended, let a Psalm or a part of a Psalm be sung. After which (unless some other ordi-

nance of Christ that concerns the congregation at that time is to follow) let the minister dismiss the congregation with the apostolic benediction.

SECTION VII.

SYSTEMATIC BENEFICENCE.

1. The contributing of our substance to the support of the Gospel is an ordinance of God. Under the former dispensation, this ordinance was enforced by laws which prescribed the manner and the proportion of offerings made to God. Some of these were ceremonial, and, therefore, are no longer binding; but the obligation is perpetual, and is not less imperative under the dispensation of the Gospel. The claim of God to a portion of our worldly substance, asserted and enforced in the law of the tithe under the old dispensation, is clearly and emphatically reasserted in the New Testament. Nor is there any reason to conclude that God requires less of us than He did of His ancient people. On the contrary, the enlarged privileges and blessings conferred by the Gospel, and the magnitude and urgency of the work committed to the Church in extending the knowledge of the Gospel to all people of the earth, lay upon the Christian an obligation of enlarged beneficence. He is commanded to give cheerfully, liberally, regularly and according as God has prospered him. And to the faithful discharge of this duty many clear and emphatic promises of God's favor and blessings are found in His Word.

2. Pastors are enjoined carefully to instruct their people in this important duty and privilege, setting forth the promises of God to those who faithfully dis-

charge their obligations to Him in this matter, and his displeasure against those who withhold that which he requires at their hand.

Pastors should also frequently instruct their people with reference to the various departments of the Church's work, and endeavor to enlist their sympathy and cooperation.

3. The collection of the offerings of the people, being a part of worship, should be made at such time and in such manner as not to disturb any other ordinance of worship. Ordinary collections should be taken weekly.

SECTION VIII.

OF THE ADMINISTRATION OF THE SACRAMENTS.

1. The sacraments of the New Testament are baptism and the Lord's Supper.

2. These sacraments are not to be administered by a private person, but only by a minister of Christ, called to be a steward of the mysteries of God.

3. Nor are they to be administered privately, except in cases where attendance upon the public ordinances is impracticable, and even then they should be associated with teaching.

OF BAPTISM.

1. Its Mode: Baptism by pouring or sprinkling is agreeable to the Word of God, and is the mode ordinarily to be practiced in the administration of this rite.

2. Its Subjects: Baptism is to be administered to those who make a credible profession of faith in Christ if not baptized in infancy, and to the infants of those who are members of the visible Church.

3. When an adult is to be baptized and has presented himself before the congregation, the minister shall give suitable words of instruction and exhortation and shall interrogate the candidate to the following effect:

(a) Do you receive the Scriptures of the Old and New Testaments as the Word of God, the only infallible rule of faith and practice, from which nothing is to be taken and to which nothing is to be added at any time; and do you receive the Savior therein revealed as your Sovereign, whose merit is the only ground of your confidence and whose will is to be the rule of your life?

(b) Do you accept the standards of the Associate Reformed Church, so far as you understand them, as founded on, and agreeable to, the Word of God?

(c) Do you promise, in the presence of God and of these, His people, that, in humble dependence upon Divine grace, you will earnestly endeavor to adorn the profession which you now make of the name and religion of the Lord Jesus Christ?

4. Assent having been given to these questions, the minister shall offer prayer, at the conclusion of which he shall pour or sprinkle water upon the head of the candidate, pronouncing audibly the formula: Believer, I baptize thee in (into) the name of the Father, and of the Son, and of the Holy Ghost. Amen.

5. When a child is to be baptized, after due notice given to the minister, it is to be presented by the father, if he be living and competent, and along with the mother, if she also be living and competent, or by either parent alone, in the absence or incapability of the other parent, those sponsors commonly called god-father and god-mother being utterly disallowed. A grandparent may

present grandchild, and a guardian a ward, if they are themselves competent to take the vows, and if they are charged with the rearing of the children.

6. Before baptism the minister, if he shall judge it necessary, may give instruction concerning the nature and design of this ordinance, showing:

(a) That it is an ordinance of the Lord Jesus Christ, the seal of the covenant of grace and of our engrafting into Him.

(b) That baptizing with water represents the work of the Holy Spirit in cleansing the soul from sin by the application of the blood of Christ.

(c) That the children of believers are entitled to this ordinance, because children, no less than adults, are saved through the work of the Holy Spirit in applying to them the redemption purchased by Christ; because under the former Dispensation the children of God's people received the seal of the covenant, which covenant is the same under the Gospel, having been confirmed and fulfilled by the coming of Christ; because Christ when He was on earth received little children and said, "Suffer little children to come unto to me, for of such is the kingdom of God," thus teaching that the privileges and benefits of the Gospel belong to them.

(d) That while baptism is not so necessary that through the want thereof the child is in danger of damnation, yet it is an ordinance of Christ and is, therefore, not to be despised or neglected.

7. He may also admonish those present to look to their baptism, and to endeavor more earnestly to live according to the covenant sealed thereby between God and their souls.

8. The minister is also to exhort the parents that they carefully perform their duty; that they teach their children to read the Word of God; that they instruct them in the principles of our holy religion as contained in the Scriptures of the Old and New Testament—summaries of which we have in our Confession of Faith and in the Larger and Shorter Catechisms, which have been adopted by this Church and are excellent helps and guides to parents in the discharge of their duty in bringing up their children in the nurture and admonition of the Lord.

9. The minister will then propose the following, or similar questions:

(a) Do you renew your vows to God which you made when you connected with the Church?

(b) Do you acknowledge your child's need of the cleansing blood of Christ and the renewing grace of the Holy Spirit?

(c) Do you claim God's covenant promises in behalf of this child, and do you look in faith to the Lord Jesus Christ for the salvation of your child as you do for your own?

(d) Do you now unreservedly dedicate this, your child, to God and promise, in humble reliance on His grace, that you will endeavor to set before *him* (*her*) a godly example, that you will pray with and for *him* (*her*), and that you will teach *him* (*her*) the doctrines of our own holy religion, and that you will strive by all the means of God's appointment to bring *him* (*her*) up in the nurture and admonition of the Lord?

10. The parents having answered these questions in the affirmative, the minister, after briefly asking God's

blessing on the solemn rite now to be performed, and calling the child by name, shall pronounce audibly as he pours or sprinkles the water upon the child's head: "I baptize thee in (into) the name of the Father, and of the Son, and of the Holy Ghost."

The whole is to be concluded by prayer: (a) for the parents, that God may help them in their great and tender relations now as covenant parents having vowed to the Lord; (b) for the child, that it may from this day forward come under the Spirit's power and be kept from the evil that is in its own heart and the world.

OF THE ADMINISTRATION OF THE COMMUNION, OR SACRAMENT OF THE LORD'S SUPPER.

1. The communion or supper of the Lord is frequently to be administered; but how often may be considered and determined by the Session of each congregation, as may suit the convenience and secure the comfort and edification of the people.

2. When this sacrament is to be administered it is important that timely notice be given, and that at some proper time intending communicants be instructed in the nature and design of this ordinance, and the preparation of their own hearts for a worthy and profitable participation therein; that by the diligent use of all means sanctified of God to that end, both in public and private, all may come better prepared to that heavenly feast.

3. When the day is come for administration, the minister, having ended his sermon and prayer, shall make a short exhortation:

"Expressing the inestimable benefit we have by this sacrament, together with the ends and use thereof; set-

ting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare; showing also how necessary it is that we come unto it with knowledge, faith, repentance, love and with souls hungering and thirsting after Christ and his benefits, and how great the danger to eat and drink unworthily."

4. Let the words of institution be read out of the Evangelists, or out of the First Epistle of the Apostle Paul to the Corinthians, chapter 11:23, "I have received of the Lord," etc., to the 27th verse, which the minister may explain and apply.

Next he is, in the name of Christ, on the one part, to warn all such as are ignorant, scandalous, profane or such as live in any sin or offense against their knowledge or conscience, that they presume not to come to that holy table, showing them that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, and, that the warning may be more particular and pointed, he may either briefly sum up the violations of several precepts of the moral law, or read a few such passages of Scripture as describe the character of unregenerated men; such as I Corinthians, 6:9, 10, Galatians 5:19-21, I Timothy 1:9, 10, etc., or do both; and on the other part, he is in an especial manner to invite and encourage all that labor under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace than yet they have attained unto, to come to the Lord's table, assuring them in the same name of ease, refreshing, and strength to their weak and wearied souls.

In inviting members of other churches, the following form of invitation should be used: "All members of other evangelical churches in good and regular standing are cordially invited to unite with us in this service, the Session of this church reserving the right to deny the privilege to any known to be guilty of conduct unbecoming a profession of the Gospel of our Lord Jesus Christ."

5. After this exhortation and invitation the communicants shall come to the table while singing an appropriate Psalm. The bread and wine having been properly arranged, the minister shall ask a blessing on the ordinance to the following effect:

(a) Humbly confessing the greatness of our sin and misery, and our great unworthines of God's mercies;

(b) Giving thanks to God for all His benefits, especially for the great blessing of salvation; for this sacrament in which Christ and the benefits of His purchased redemption are sealed and applied to us, and for the privilege of being permitted again to sit down at the Lord's table;

(c) Praying that the Father of all mercies may grant His gracious presence and the effectual working of His Spirit in us; that He may sanctify His own ordinance to the good of us all; that He may enable us by faith to receive Christ and His salvation, so that we shall live for Him who loved us and gave Himself for us.

6. The prayer being ended, the minister shall take the bread and say, in these or similar words: "The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks He brake it and said, Take eat; this is my body which is broken for you;

this do in remembrance of me." The minister shall then give the broken bread to communicants, with the assistance of the elders.

He shall then take the cup, saying: "After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me." The cup shall in like manner be passed to all communicants; and the minister shall also himself participate.

7. After some time spent in uninterrupted communion, thanksgiving and prayer, the minister may, in a few words, put them in mind of the grace of God in Jesus Christ, held forth in this sacrament, and exhort them to walk worthy of it.

In concluding the service, the minister is to give solemn thanks to God: "For His rich mercy and goodness exhibited to them in this sacrament; and to entreat for pardon of the defects of the whole service, and for the gracious assistance of His good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.

SECTION IX.

OF THE SANCTIFICATION OF THE LORD'S DAY.

1. The Lord's day ought to be so remembered before hand, as that all worldly business may be arranged as not to interfere with the proper observance of the day.

2. The whole day is to be kept as holy to the Lord, both in public and private, as being the Christian Sabbath. To which end, it is requisite that there be a holy resting all that day from all unnecessary labors; from reading of all secular literature and an abstaining, not

only from all sports, pastimes and social visiting, but also from all worldly words and thoughts.

3. That diet on that day should be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other person hindered from the proper observance of the day.

4. There should be private preparation of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry; and by such other holy exercises as may further dispose them to a more comfortable communion with God in His public ordinances.

5. All the people should meet so timely for public worship that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the public worship, and should not part till after the blessing.

6. What time is vacant, before or after the solemn meeting of the congregation in public, should be spent in reading the Bible and devotional literature, especially by calling their families to an account of what they have heard, and catechising of them; in holy conference; in a prayer for a blessing upon the public ordinances; in singing of Psalms; in visiting the sick; in relieving the poor; and in such like duties of piety, charity and mercy, accounting the Sabbath a delight.

SECTION X.

CONCERNING PASTORAL VISITATION.

1. It is the duty of the pastor to preach the Gospel, not publicly only but also from house to house. In the prosecution of this part of his work he will find those excel-

lent summaries of Christian doctrine and duty, the Larger and Shorter Catechisms and other more elementary works authorized by the Church, invaluable helps, both in matter and form, admirably adapted to the instruction of the young and of the ignorant.

2. That this important part of pastoral work may accomplish its purpose, the minister is carefully to adapt his instructions to the capacities and attainments of different classes and individuals. He is to condescend with the utmost tenderness to the ignorant, the weak and the timid; studiously avoiding whatever may confound or expose them. He is to lead catechumens in a regular and methodical order, from first principles and the more obvious fundamental points to a more enlarged view of those truths which necessarily arise out of them, and which, though equally useful, are less evident. He is not to debase the ordinance by using it as an occasion of displaying his own wit, or for indulging in trifling and abstruse speculation; or for promoting the strife of party. And he is, with all fidelity, seriously and solemnly to press the truths which he explains, on the consciences and hearts of those who hear him.

3. He should endeavor to visit pastorally every family in his congregation at least once a year; but he should not confine his pastoral ministrations to the families of his own charge, but should extend them to those who have no church relations.

4. Especially should he be faithful in visiting and ministering to those that are sick or otherwise afflicted. In times of affliction there is special needs of the comforts of the Gospel, and often special opportunities are presented for speaking a word in season. Then, too,

there are precious promises to the afflicted, the fulfillment of which the pastor should seek in earnest prayer in their behalf. In the discharge of this duty it is needful that he use great prudence, tenderness and faithfulness.

5. To fit himself for his pastoral work much study and prayer are needed on the part of the minister that he may be a faithful and efficient shepherd of the flock over which the Holy Spirit hath made him overseer.

6. The above directions apply also to the elders, inasmuch as they are associated with the pastor in the oversight of the Church.

CHAPTER IV.

CONCERNING EXTRAORDINARY DAYS FOR PUBLIC WORSHIP.

1. There is no day commanded in Scripture to be kept holy under the Gospel except the Lord's day, which is the Christian Sabbath.

2. Festival days, commonly called holy-days, having no warrant in the Word, are not to be observed.

3. Nevertheless, it is lawful and right, upon special occasions or in special emergencies, to separate a day (or days) for public fasting or thanksgiving, as the dispensations of Providence shall minister cause and opportunity. All such days are to be observed, whether appointed by the Church or by civil rulers.

4. On such occasions due notice should be given before hand, that all may have time to set their affairs in order for the proper observance of the day.

5. Days of religious fasting are to be observed not only by abstaining from ordinary meals and from worldly labor and pleasure, but also by spending the day largely in public and private worship and secret meditation, and in other exercises of a spiritual nature, tending to deepen a sense of sin and awaken to repentance and reformation.

6. Thanksgiving days are to be employed not in worldly employments or sports, which are no expressions of true thankfulness, but in exercises of public and private worship appropriate to the occasion, and in gifts to the poor, that their hearts may be made glad and that they may rejoice with us.

CHAPTER V.

SECRET AND PRIVATE WORSHIP.

Besides the public worship of the congregation, secret worship of each person alone and private worship of families are carefully to be observed, that the profession and power of godliness, both personal and domestic, may be advanced.

FIRST: OF SECRET WORSHIP.

The ordinary duties of secret worship are: Reading the Scriptures, meditation and prayer.

1. Every one should read the Scriptures for himself, and, if possible, a portion every day.

2. Nor should be be content with merely reading the Word of God, but should seek the help of the Spirit of Truth, whose office it is to enlighten our minds and renew our hearts, that he may enable us to understand and to

receive the things therein revealed, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

3. It is most important that we live continually in the spirit of prayer; that we cultivate devotional frames of heart and mind, and so maintain secret communion and fellowship with God, lifting up our thoughts to Him in thanksgiving for mercies received, and in prayer for help in time of need.

All this, however, cannot take the place of stated seasons of more formal communion with God in private prayer.

SECOND: OF FAMILY WORSHIP.

The ordinary duties to be performed in family worship are: Praise, reading the Word and prayer.

1. In praise we should use the Psalms, hymns and spiritual songs which God has given us in the Book of Psalms for this purpose.

2. In the reading of the Word the selection should be made from the approved versions, and should not be made wearisome.

3. The prayer should be solemn, dignified and suitably varied to meet the wants of the family and changing circumstances of the home. The father, if capable and at home, should be the priest of the household. Otherwise, the mother or one or more of the elder sons should take the lead in family worship. It is becoming that all should lift their souls in a secret invocation to begin with, and that the leader study to be pointed and to avoid cold and tedious forms, that the attention of all may be held and their spirituality quickened.

APPENDIX.

ARTICLE I.

CONGREGATIONAL SOCIETIES—THE SABBATH SCHOOL.

The Sabbath School is one of the most important branches of the Church's work, and as such it should be under the control of the Session. Important, however, as this institution is, it should not be allowed to take the place of the family in the training of the young. No parent is justifiable who neglects the religious instruction of his own children on the ground that they will receive such instruction in the Sabbath School.

Not only the children of the Church, but all the members, whether old or young, should be in the Sabbath School. Indeed, we cannot expect the children to attend and take an interest unless the older members of the family do the same.

The superintendent and all the teachers in the school should be members of the Church, and their lives should be such as to commend to their pupils the religion of Jesus Christ. Furthermore, they should prepare themselves as carefully as possible for their work, studying thoroughly the lesson to be taught, and using all proper means and methods for arousing and maintaining interest.

Whether the pastor be a teacher in the Sabbath School or not, he should generally be present, as an encouragement to others; and he should at all times feel free to advise with the superintendent and teachers concerning the welfare of the school. An earnest effort should be made by all pupils, teachers and superintendents to

bring into the school those who are not members of any church. In other words, the Sabbath School should be regarded as a missionary arm of the Church, whose business it is to reach out into the highways and hedges and compel the neglected and negligent to come in.

The text-books used in the Sabbath School shall be: The Bible, the Confession of Faith, the Catechisms and the approved Quarterlies of our own Church and churches of like faith.

THE CONGREGATIONAL PRAYER-MEETING.

As the prayer-meeting is a means of grace and of spiritual edification, it is urged that each congregation hold a prayer-meeting at such regular times as may suit the convenience of the congregation. As this service belongs to all the people, all the members should make it a matter of conscience to attend the prayer-meeting. And in conducting the service the elders and members should have a prominent part.

WOMEN'S AND YOUNG PEOPLE'S SOCIETIES.

1. These societies, when properly organized and judiciously managed, being of advantage in developing piety and training their members for Christian service, are to be encouraged in all our congregations.

2. They shall be under the control of the Session, and such forms or orders as they may adopt in their services shall be in keeping with the spirit and principles of this book.

ARTICLE II.

THE SOLEMNIZATION OF MARRIAGE.

1. Marriage is a solemn contract between one man and one woman, instituted by God and sanctioned and

acknowledged by the civil law. Although marriage is not a sacrament nor peculiar to the Church of Christ, yet it is the duty of Christians to marry only in the Lord. This institution is of the greatest importance to the welfare of mankind. It is, therefore, proper that it be solemnized as a religious service and by a minister of the Gospel.

2. Marriage should not be solemnized on the Sabbath day except in extraordinary cases.

3. The contracting parties must not be within the degrees of consanguinity or affinity prohibted by the Word of God. They must have attained to years of discretion, and be capable of making their own choice. If they are under age, the consent of their parents or guardians should be obtained before solemnizing the marriage. But parents may not compel their children or wards to marry against their free consent; nor should they, without just cause, withhold their consent.

4. The minister, having satisfied himself that the parties have complied with the forms required by the laws of the land, shall cause the parties to stand together, in the presence of a proper number of witnesses, and shall briefly address them in regard to the institution and purpose of the marriage relation and the duties which in all faithfulness they are to perform to each other.

5. The minister shall then require them to join their right hands, and propound to them the following marriage vows:

To the bridegroom: "Do you, A. B., take this woman whom you hold by the hand to be your lawful wife, and do you solemnly promise, in the presence of God and of these witnesses, to be to her a faithful and loving

husband till God shall separte you by death?" Answer: "I do."

To the bride: "Do you, C. D., take this man whom you hold by the hand to be your lawful husband, and do you solemnly promise, in the presence of God and of these witnesses, to be to him a faithful and loving wife till God shall separate you by death?" Answer: "I do."

(If it is desired that the cermony be solemnized with a ring, the following order is suggested: After the above vows have been taken, the minister is to hand the ring to the bridegroom, who is to place it on the finger of the bride, while the minister says: (To the bridegroom "You now give this ring," (and to the bride) "You receive it as a token of the covenant into which you have entered and a pledge of your mutual love." (Both to respond together by bowing their heads.)

6. The minister is then to pronounce them husband and wife, saying: "What, therefore, God hath joined together let not man put asunder." He shall then conclude the ceremony with prayer: That God would accompany His own ordinance with His blessing granting to the husband and wife the comforts of this life, the riches of His grace and love, and the privilege of usefulness in His kingdom here and an abundant entrance into His kingdom hereafter.

ARTICLE III.

BURIAL OF THE DEAD.

1. It is eminently proper that burials among Christians be attended with religious services.

2. Such services are not held with the view of being in any sense beneficial to the dead, but for the benefit of

the living, and as an expression of the Christian's faith and hope.

3. It is proper that these services be short and simple. Extended remarks of exhortation and even of comfort are apt to be wearisome to those who are burdened with grief.

4. Extended remarks in regard to the life of the deceased are not usually wise. To those well acquainted with him such remarks are not necessary, and the minister is in great danger of being led by his own feelings and by sympathy for the bereaved into undue praise.

5. It is, therefore, suggested that a most appropriate funeral service consists in reading some suitable portions of Scripture, in singing some suitable verses of Psalms, and in prayer, together with a few remarks of exhortation and comfort. This is not, however, designed to prevent such tokens of respect and honor at the burial as are rendered proper by the life and position of the deceased.

6. Funeral sermons in the nature of a eulogy of the deceased, whether delivered at the time of the burial or afterwards, are not approved.

ARTICLE IV.

REASONS FOR THE EXCLUSIVE USE OF AN INSPIRED PSALMODY.

In support of the declaration in chapter 3, section 3, paragraph 2, the following considerations are offered:

1. God in His sovereign wisdom has reserved the right to determine the ordinances of His worship; and this right He has maintained with the most zealous care. In the first recorded act of worship offered by man this truth was impressively manifested. Cain's comely fruits,

the products of his toil, may have seemed a more appropriate and fitting offering than Abel's bloody sacrifice, but "the Lord had respect unto Abel and to his offering, while unto Cain and to his offering He had not respect." As to the ground of this distinction we are left in no doubt, for the inspired commentary is, "By faith Abel offered unto God a more excellent sacrifice than Cain," etc. The one was will-worship, the other was worship rendered in obedience to the Divine will, clearly revealed. God's solemn and repeated charge to Moses concerning the structure of the tabernacle and its appointments was: "See that thou make all things according to the pattern shewed thee in the mount." (Exodus 25:40, Hebrew 8:5.) Not the smallest detail was left to the wisdom of even those who were inspired to execute the Divine plan. The same minuteness is found in the instructions given to David concerning the building of the temple and the appointment of its services. This can be explained only by the fact that those are illustrative examples, types shadowing forth spirtiual originals, and manifesting the one way of approach and of acceptable worship. More than once God testified His displeasure against those who essayed to worship Him in a "way not appointed in His Word." Nadab and Abihu transgressed the commandment of the Lord "to offer strange fire;" but their presumption and impiety were signally and promptly punished, and their destruction was followed by these words of warning: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Uzziah put contempt on the Divine appointment in assuming to burn incense at the altar, and the leprosy rose up in his forehead even while the censor was in his hand.

But there is no need of multiplying instances in proof of the sovereign prerogative of God to determine the ordinances of His worship, "The things which were written aforetime were written for our learning." There is, therefore, every reason to believe that God still has the same jealous regard for the purity of His worship, and that any disregard of Divine authority in this matter will as certainly provoke His displeasure. "The Lord thy God is a consuming fire, even a jealous God." To alter, to amend, to neglect His ordinances, or "to worship Him in any way not appointed in His Word," is to offer what He cannot accept. "In vain do they worship me, teaching for doctrines the commandments of men." This is a principle universally accepted by all evangelical Christians.

2. The singing of praise is an ordinance of religious worship.

Accordingly we find that God has provided a book of songs to be employed in His praise, both public and private. That such is the design of the Book of Psalms contained in the Bible there can be no difference of opinion; for this is evident from the peculiar character of their matter, the titles by which they are designated, the use that was originally made of them, and from the unmistakable witness which the spirit of inspiration bears to their nature and design. That God intends that these inspired songs shall be used in His praise to the exclusion of all others is a natural, if not a necessary, inference from the fact that He makes mention of no other, as well as from the fact that we are repeatedly enjoined to employ these in rendering praise to Him. That they were used by the Church in the former dispensation

needs no proof; that they were used exclusively is just as undeniable. The ordinance of praise is as distinctly recognized in the New Testament; but no other book of inspired songs has been provided, nor is there a single intimation of the need of any other. When, therefore, we are commanded "to offer the sacrifice of praise to God continually," "to sing Psalms," "to admonish one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," we must conclude that we have the sanction of the King of Zion, authorizing the use of the Psalms, hymns and spiritual songs which He had already furnished for the edifying of the body of Christ. Added to this we have also the example of our Savior, of His Apostles and of the whole body of His Church for centuries.

Not only are there no songs of praise in the twenty-seven New Testament books, which the spirit of inspiration added to the older revelation, but there is not a single intimation of the need of such songs. When God's Word was finished the seal was affixed and a curse pronounced upon him who should add thereto. It is, then, a reasonable assumption that nothing short of a clear and distinct Scripture warrant can authorize the substitution of songs of human composure for those which God has provided through His own Holy Spirit.

3. That God has provided no other songs of praise for His Church is sufficient proof of the suitableness and sufficiency of the inspired psalter. If there had been any need, it would surely have been supplied. If the collection of Psalms, hymns and spiritual songs, which had been the Church's sufficient manual of praise for many generations, had been inadequate to the needs of

the saints in the Gospel dispensation, then He who inspired a John and a Paul to make a fuller and clearer revelation of the doctrines of grace would also have touched the lips and tuned the harps of other Davids and Asaphs. The absence of such provision may be accepted as proof of the sufficiency of the existing book of songs to meet and satisfy every possible want in this important part of God's worship. If evidence is sought of their suitableness as a manual of praise, other than that which their inspiration supplies, it may be found in the experience and testimony of thousands of the most intelligent, the most godly, and the most devout of men. These Spirit-indicted songs have sounded the depths of human sorrow, scaled the heights of human joy, run the gamut of human needs, and upborne the prayers and praises and adorations of the saints of the Most High in all ages and climes. But it is enough to say that because they are inspired of God they must be divinely complete, perfectly adapted and entirely sufficient to fulfill the design of the gracious Giver. They must be better—incomparably better—than the highest products of human wisdom or skill, and, therefore, ought to be the one medium of Christian praise.